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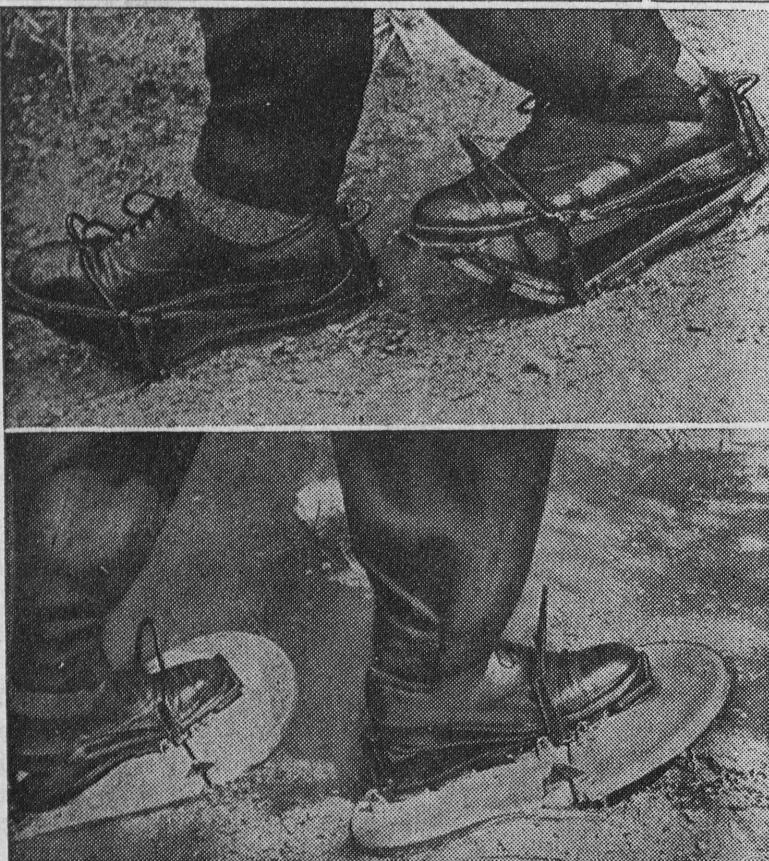
WINDOW ROCK, ARIZONA

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AUGUST 1, 1950

TSÉGHÁHOODZÁNÍGI BÉÉSH BAĀH DAH NAAZ'ÁNÍ ÁLAH NÁÁNÁSDLÍJÍ'

Ya'iishjáastsoh wolyéego 'ániid nádeezidígi bini naakidi Damíjgo 'azlíjí' góne' bikéédéé' Tségháhoodzánígi Naabehó binant'aí béis báqah dah naaz'ání ha'nínígi 'álah náánásdlíjí'. T'áá hazhó'ó yá'át'éehgo 'álah 'azlíjí' dóó t'áadoo le'é baa nádahódóot'íjíi t'áá díkwíi shíjí bá'atkéé' nii'nil ná'á'át'éebahodoshzhiiizh, 'áltso baa nádahast'íjígo t'áá'osdee'.

Naabehó yá' agha'diit'aahii nilnígíi dó' níyá. 'Eí náleí binaanish t'ádiit'i'góó yaa nahas'ne' 'éí kójí'nályééh biniiyé Indian Claims Commission wolyéii naaltsoos bee biyaa ndooltsosjí. 'Eí kót'éego naaltsoos yee niiyíltsoós lá'.



Hakee' báqah naaznilgo bee na'addáhígíi 'át'é kwii naaltsoos biká'ígíi. Bilagáana ła' náleí tónteel wónaanídi yinaalnishgo díjíts'áadah nááha ijiní. 'Áko shíjí ts'ídá bini' beełt'éé góne' 'át'éego 'áyiila. Bik'i dah jiznígíi t'áá hó jinízíngi 'át'éego naalkid. Bidah góyaa bee joogáałgo bidááhjígo deg 'ájiil'íjí. Niinah gódeg joogáałgo 'éí bikétaljígo deg 'ájiil'íjí. Jó 'éí 'ákót'éego naaltsoos bikáá'.

Neeznádiin dóó bi'qá naaki nááháiídáqá' Wááshindoon díi káyah bikáá' Naabehó káé-dahat'ínígíi Naakaii biyaa hajíí'q silíjí' ní. 'Áko 'íidáqá' 'aha'deet'qá nilíjgo naaltsoos bi-káá' yízhí 'ádaalyaa ní'. 'Eí naaltsoos bee 'aha'deet'ánéé 'áníigo díi káyahígíi díkwíi shíjí 'át'qá 'át'éego bikáá' dahooghan 'á'qá dine'é danilíjgo. 'Eí t'áá 'á'qá káyah yíkáá' káé-dahat'íníi bíjí danilíjgo. 'Áyaqadáqá' hool'áágóó bini' t'áá 'ákót'éego bikéyah dayít'íjí dooleet, kót'éego bee 'aha'deet'qá ní'. 'Áadóó wósh-déé' hodeeshzhiiizh tseebííts'áadah dóó bi'qá hastádiin dóó bi'qá tseebíígo yihah yéé biyí. Hwééldi hoolyéedi díi k'ad naaltsoos sání da-bidii'nínígíi bee 'ahanáá'deet'qá, díi naaltsoos bee 'aha'deet'ánígíi 'índa bee t'áá na'níle'dii káyah níhiyaa haat'qá silíjí'. Naabehó káyah yíkáá' kééhat'íneé t'áá 'ální'ídóó baa nádeet'qágo yíkáá'jí' dah nádahidiikai. 'Eí k'ad t'ah ndi t'áá 'ákóníltsohígo yíkáá' káédaht'íjí. 'Áko 'éí bee nályééh dayídíiki ní Gha'diit'aahii.

Indian Claim Commission naaltsoos hayaa niiltsoozgo t'áá hó hahgo shíjí Naabehó bá' káyah ná'á'át'éé' dazhdidoonii. 'Eí 'ákódajílaa dóó 'índa bik'é Naabehó dine'é bá níná-dazh'doodléé.

Díi k'ad níná'ílyé ha'nínígíi t'áá 'aaníi 'ákó-néehgogo Naabehó t'áá yíl'áá ná'á'át'éé' t'áá ła' bizhi'go bá níná'doolyéét. T'áá'át'í jinítínigo hó nínáda'iilyéhígíi 'éí dooda. Káyah níhiyaa haat'íneé níhaa nádidoor'áát' dajiníi shíjí ndi 'éí dooda shq'shin. T'óó 'ániná'ílyééjígo 'éí t'áá báhónéedzq. Daashíjí honíltéelgo Naabehó dine'é káyah yíkáá' káédaht'íjí ná'á'át'éé'. 'Eí Bilagáana ła' Malcolm F. Farmer wólyé 'éí neidoółkah biniyé ndeeshtéé ní 'éí díi Gha'diit'aahii nilnígíi. Díi Bilagáana Farmer wólyé ha'nínígíi 'éí kójí tónteel bibqahjí San Diego hoolyéedi t'áadoo le'é náleí t'áá 'á'k'ídáqá' da-nílinii daníl'íni yá sidá jiní. 'Áadóó díi Bilagáana yígíi diné yitahgóó binaanish naat'i'go díkwíi shíjí binááhai jiní. Diné shíjí ła' t'áá yíl

'ahéédahólin. 'Íshjáqá kóó níhitahgóó t'ádi-gháahgo t'áá 'awóó bee bá'ká 'anáhjah dooleet 'eí hastóó danohlínii t'ah náhdéé' nda-hazt'íi níhił báéédahózíní. 'Índa náleí káyah bikáá' kééhwiit'íjí ná'á'át'éé' dadohníngíi bibqah 'ahééhool'áadi hooghan bába' da t'ah ndadeez-tqadígi bee bił dahołne'. 'Áadóó t'áá ha'á-t'íhíi da t'áá bee 'éédahoozí'ígi 'ádaat'éhígíi t'áá 'áltso bee bił dahołne' jó níigo gha'dii-t'ahii nilnígíi yee haadzíi'.

'Áadóó náltás 'álneehgi dó' baa dahwiinít'íjí. 'Áájí t'éiyá tsots'idi míl dóó bi'qá 'ashldadi neeznádiin báeso bá ch'ídeet'qá silíjí. 'Áltseédáqá' naakidi míl dóó bi'qá 'ashldadi neeznádiin báeso yá ch'ídeez'qá ná'á'át'éé' 'éí ná-háast'íi sinil ha'níigo dah naháaztání. 'Áko t'áá 'ahíolqágo neeznádi míl bá ch'ídeet'qá silíjí. Díi Bilagáana náltás 'íl'íjí ha'nínígíi báeso báqah dah naaznilí ła' doo dayoodlás da. 'Áko ndi bee yidooltséet'íi t'áá doo báéhózin da. 'Áko ndi náleí 'áltso náshíjígo náháatlin báda'neel'qáhígíi 'áltso 'ahínléidzoh. Náhdéé' 'áháélt'e' ndahastáanii t'áá 'áltso báéhózin. 'Íshjáqáshíjí díízhíní ndahastání 'aláhdi 'áháélt'e' dooleet. T'áá 'aaníi 'ákót'éegogo 'éí t'áá 'aaníi díi Bilagáanii náltás 'áyiilaagíi bee 'á'át'ée dooleet. 'Áadi shíjí 'índa báéhózin dooleet.

Hastóó báésh báqah dah naaznilí dó' ła' bitadahaasdláa'go náháat'á díkwíi shíjí 'á'át'qá dayít'éehii yindaalnish dooleet hodoó'niid. ła' 'éí díi bik'ehgo na'nilkaadí ha'nínígíi yinda-doolishgo diné bini' bidaalt'éé góne' 'ádei-doolíi biniyé níhó'dee'nil. Díi bik'ehgo na'nilkaadí ha'nínígíi 'éí náleí díqají' ch'íináá-hoolzhiizhíjí t'óó níhá dah nááyíizt'í Káyah Binant'aí ha'nínígíi. 'Áko ndi k'ad kodóó 'ájají' t'áá 'íiyisíi baa nádaht'íjí dooleet níhí-nísh'ní níhílníi lá 'áadéé'.

TRIBAL COUNCIL MEETS

The Tribal Council held a meeting during the second week in July. It was a very good meeting, and the Councilmen worked very hard, covering all of the items on the agenda before adjourning.

Mr. Norman Littell, the Tribal Attorney was present at the meeting. Mr. Littell gave a report on his work in connection with Navajo Claims which will be presented to the Indian Claims Commission.

He pointed out that, 102 years ago when the United States took over this region from Mexico, our country signed a treaty with the Mexicans. According to this treaty with Mexico our country was to leave the different peoples living in this area in possession of their land. But in 1868 when our government made its treaty with the Navajos, it used force to take away a large part of the land that the Navajos had formerly occupied. Mr. Littell said that the Navajos formerly occupied nearly twice the area they now occupy. The Claims Commission will be asked to set the exact boundaries of the land formerly occupied by the Navajos, and then pay for any of this area that is not in the Navajo Reservation.

Claims can be made only for damage against the Tribe, and not for damages to individual persons. The Navajos cannot get back the land they claim, but can be paid for it. To help find out what areas outside the reservation the Navajos formerly occupied, the Attorney will hire a man by the name of Malcolm F. Farmer. Mr.

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NAHAT'Á T'ÁÁ NDAAT'IÍGI NIHITS'ÁÁ' DAH HIDIIYÁ

Deeshchii'nii — Chilchinbito, Kayenta, Ariz.
Council and Advisory Committee Member

Díí náhást'éí sii'nilígíí naghái Tségháhoo-dzánígi 'áłah náádoohdleet nihi'doo'niidgo biniiyé kodóó 'ákóó nýá. 'Éí Ya'iishjááshchilí naadiin hastáágóó yoołkáléedqáá' 'áadi 'áłah siidlí'. Tágíjí 'áłah siidlí'.

Bilagáana ᲁ' níltsá yíká nahodoolaal, 'áájí bił 'éehózin ha'níigo 'éí baa ńdadáit'jíl biniiyé 'ahíkai dazhdííniid. 'Áko 'éí 'ákódzaa. Nt'éé' naghái 'ahééheshjílhdeé'go Bilagáana léí' 'ákwii níyá. 'Ákwe'é díí níltsá 'ííł'jígi biniyázhdeéłkid. Ha'át'eego 'ánítlí dabijiníigo. Tin t'áá yíltsaai, yilzhóolí 'éí níléí k'os bikáa'di chidí naqt'a'í bee nijigháago 'áádéé' k'osiqííí

bik'ijí' naalzasgo 'áadóó nikidahaltíjíh níí lá. 'Áko la' díí k'ad doo 'asohodéébéézhgóó dibáá' nihida'niighqá. Nahasdzáán t'áá 'íiyisíí nihits'qá' náaltseii. Dóó ch'il 'ádaadin dabizhdííniid. 'Áko t'áá daats'í bee nihadi'díí'áál. Nihá binidíínlnishgo nihee nahodoołtíjíl dabizhdííniid. Díkwíí lá bik'é nanilnish lá 'ákodaa-t'éegi dabizhdííniid nt'éé' neeznáadi mííl bág-hílí níí lá. 'Áko lá ts'ídá t'áá 'ákónihidíílii' ni dabizhdííniid. Ła' t'áá doo nihíł 'adaanii da-ndi 'éí ha'át'íi lá díí náhidizíid bii' naa'ahóó-hai nda'adleehígíi la' bini ndahałtin łeh nt'éé'. 'Áko t'áá la' nihíł chodahoo'í. Bíni' 'éí 'áltse-ndadidooził. Bikée'di t'áá 'íiyisíí choo'í 'ádaas-díjdgó, 'áadi la' 'índa níltsá 'álnehígíi nihá binijilnishgo yá'át'ééh. T'áá bich'í'gi la' 'éé doo tsík'eh da, ch'ééh dadii'niid. 'Éí shí kodóó ch'ééh 'ákodííniid. Doo baa nda'ahozhdílt'íjí-góó nílááhdéé' Bilagáana 'ániinii t'éiyá t'óó bik'ijí' jideezhjéé' t'áá 'íiyisíí dajoodlágóo Ha'át'íi lá t'óó la' nihí'dileeh nilíjí la'. Díí yee k'adéé 'adaho'niiltíjíh. Ninádahałtihéé baa-dahwiishzhiizh. Ts'ídá la' 'ákóne' nahałtin 'ádeeshłíi'k jiníí lá. Jó 'akonee' t'óó nihizhdi-leeh. 'Áadóó nílááhgóó diné béeso bídadéé' t'i'ii t'áadoo deiniihí ła' bits'qá' ndadiniit'ah. Doo la' shíł 'ákót'éé da t'áá ch'ééh dííniid Doodago 'ádíní 'ei, bíni' dibáá' da aghqá diníiga 'ádíní dazhdííniid. 'Áko t'óó badazh'deez'qá' Naakidi mííl dóó bi'qá' 'ashldadi neeznádiir bich'í' ch'ídadziz'qá. 'Éí lá da'jistíjí'.

Nléí 'ahééhésííhdéé' kodi nííts'áq 'iidoolíílk biniiyé 'áadéé' dah diiyáago t'áá láhádi 'ahéé- 'ílkidíígií tsosts'idiin dóó bi'qq 'ashdla' nihaa nááyílbííjh lá. Kóó nihikáá'góó bíl tá'dít'áah- go t'áá 'ákót'é dóó nléí bighandi nádzáají'. 'Ákot'éé lá ndí t'áá bídajííkeed. Łá' t'áá

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Farmer runs a museum in San Diego, California, and has already spent several years working among the Navajos. He will appreciate any help the old folks can give him in looking for old hogan sites and other evidence of former occupancy by Navajos of areas in which they no longer live.

The Council voted to appropriate 7500 dollars more, in addition to the 2500 appropriated by the Advisory Committee, for the rain maker. Some Councilmen said that they did not believe that the white man could make it rain. It would be hard to prove one way or the other right now, but at the end of the summer it will perhaps be known what the rain maker accomplished. In different parts of the Reservation the rainfall is measured from year to year. If it is much greater this summer than it usually is, then there is a good chance that the rain maker is the one who made the extra rain fall.

Several committees were set up to handle tribal business also, and one will make a study of grazing regulations in an effort to settle the problems that confront the people in this regard. You will remember that the Secretary of the Interior has advanced the date another year with regard of grazing regulations. But he said that he hoped the Navajos would really get busy on this matter right away.

ch'éeh doo nihíł 'adaaníí da ndi. Nléí Na'nízhoozhí níwohjí, hoodzo tł'óó'di diné kéédahat'iinii t'óó tó bá ndahageeh lá. Tó bá ndahageehgo 'éí bilíí' deidláqá lá. 'Áko ndi ch'il 'éí t'áá 'ádaadin lá. 'Ei 'akóó ch'il biba' 'ádaat'éhígíí t'éiyá deiłchozh. Ha'át'éhégoo da ch'il deeníní bisq' bił ndaayolígíí t'éiyá deiyágá lá. Tóshjeh danitsaaígíí tó bee bá ndahageeh lá. T'áá 'ániit'é 'ákót'ée dooleeł dajiníigo ha'aahgóó béésh bee dahojoolee' wókeedgo. 'Áádéké' t'áá tsíjígo hane' náhodoodleeł dajiníigo t'áá 'ádingo naakijí ch'éeh nihee' 'ada'az'q. T'áadoo hane' ndei'nii' da Wááshindoondéké'.

Jó díi nahasdzáánígíi t'áá yíltseii silíjíi. Doo nahałtin da 'éí bąq. Díi nahałtinígíi ts'ídá 'éí t'éiyá bee yá'áhoot'éeh. 'Áko t'áá 'át'éé ní't'éé' nahat'a t'áá ndaat'iígi ts'ídá t'áá 'át'é t'óó dah hidiyyá nahalin k'ad. Naaltsoos bąqñ dah tčíchí'i yéé ndi t'óó t'óó dah hidiyyá. Díi nahałtinígíi 'ádingo nahat'a ts'ídá t'áá ndaat'iígi, ts'ídá t'áá ndanideehígi t'áá 'áltso t'óó dah hidiyyá. 'Atiin yéé ndi t'óó ndahaazhchxo' t'áá níléí Na'nízhoozhíjíi. Hadahwiisdááz t'éiyá da'aghá. Hodit'ee'go 'éí chidí naa'naí 'ákooq' tčeezh neiziidgo yá'á't'éeh ní't'éé'. Díi hóóltseii-go t'áá hazgango 'éí tčeezhígíi naadziidgo t'óó séi 'ádhale' tčeh lá. 'Áko doo bihóneedzqáq da lá. 'Áko 'atiin binda'anish yéé ndi t'óó dah hidiyyá niljí. Nahat'a t'áá ndaat'iígi ts'ídá t'áá 'áltso t'óó dah hidiyyá. Díi níltṣáhígíi ts'ídá t'áá 'éí t'éiyá nayiilháá ní't'éé' lá.

Táá' yiskánídqá' 'éí níléí Na'nízhoozhí wóshch'ishgi 'álah 'azlígí'. 'Áají kékééhahat'íniini dibé nihá tó bá ndahageeh dooleel daaníigo yiniiyé 'álah silígí' lá. Na'nízhoozhí wóshch'ishgi 'álah 'aleeh ha'níigo yíni'go ha'át'íí lá. díí Tségháhoodzánígi bii' 'álah án'ádlee biniiyé hooghan si'ánígíí shq' haa yit'éego t'áá 'áhoo dzaadi 'álah 'aleeh dooleel dííniid. Ei yee Na'nízhoozhí wóshch'ish haní'qají t'óó 'ayóigé da'adláanii bee hashbéezh tóh. Hádágá' ló 'ákót'éegi yáa da la' yidzaa t'áá dishnii ndíí t'áá 'áadi dazhdííniid. 'Éí 'áadi 'álah 'aleeh ha'nínéegi niheekai. Nt'ee' t'áá 'áhoodzaagé t'áá 'atiin baaghgóó tsin yaagi diné haal'áá T'óó yádaati'. Kwe'é díí daashígí honíítsogé diné kékééhahat'íniígo díígo tó bá ndahageeh dooleel ní Bilagáana léi'. 'Éí 'ákwe'é lá da'ad hizhdoo'niid. 'Áko nílááhgóó da'adláanii tóh háádaadzih. Tóosh t'éiyá deiyá dibé daaníigo hadahadziihgo yaa nídiikai. Wónáásdóó Bi'lagáana yéé yida'nii'jjd. Yáa da hoł bééhózíin goósh t'éiyá. Doo hanii 'ázhdiilkóóhgóó 'éí dibé yisdá deeshnił jiní. Baagh dah tóchíí'í nahíí déé' biniiyé dah siłtsoozgo kodóó t'óó biníi' t'aaji' dibé náás kójíł'íí dooleel. 'Éí 'ádingé dibé bik'édí hódlóogo lá 'éí dibé tó bá naagéégo yá'át'éeh ni daaníigo hááhgóóshígí hadahadziih da'adláanii. Dayódziihgo biniinnaa Bi'lagáana yéé t'óó naagéégo yik'ee taoskai.

lagadana yéé' t'oo hangoo yik ee tsoskai.
'Áko díí nahodoołt'íjgi t'oo 'ahayói béesé
vík'é ndazhdeez'ánígíí, jó 'éí 'éiyá naghá
Naat'áanii Nééz wóshch'ishjí Tsé Bit'aí hool
yéhídóó dego nagháí Bis Dah 'Azká hoolyéé
dóó nagháí Tsé 'íí'áhí hoolyé 'áájí nahodoołt'íjgi
'Áadóó k'ee'qá hodoolzhish dazhdíniid. 'Á
kwe'é t'áá 'íiyisíí diné bide'ádhoot'é. Łahgóó
dibé dibáá' dabighá dajiní. 'Áko 'áadóó k'ee'
'qá hodoołt'íj dajiní. Hayooch'íid shíí béeđa
hodoozíj jó t'oo daniidzin ła'. Jó k'ad ba
ntsínáhákeesgo díí k'ad kodóó díí báqñ dah
łichíí'í biniiyé dah siłtsooz yéé, ch'íi'níílg
'aadéé' kót'ée dooleet ha'nínéé k'ad t'áá bí
ni'ídi bidahidikaad dibé. Jó kót'é. 'Ayázha
yéé ndi t'oo ɬehh náákai. Naadiin dahidééld
ndi doo bídáaghahgóó t'oo nílááhgóó dibé

ndaakaigoo' 'akéé' ndaakai. 'Áko díí báqh dah
łichíí'í t'áadoo biniiyéhígoo' 'éí t'áadoo yinaol-
nishí da nilj. 'Áko doo daniidzin da dadii'ní
díí tseebíigíi biyi'. T'áá níwohjí' 'ahoolghango
yá'át'éeh. Jó t'áadoo bininájólnishí da. T'áa-
doo baa dzíistjí le'i da, 'ádin. Ch'ízhdi'yoonił
daats'í biniiyéhéé 'áko t'áá haláqjí' doo na-
hałtin dago dibéhéé yaa nahodidá. Chil 'ádaa-
din dóó tó da 'ádaadin. 'Áko díí bik'ehgo na'-
nilkaad ha'nínígíi k'ad doo choo'jj da siljj. 'Áko t'óó yóó 'ahoolghanjí la' yá'át'éeh báqh
dah łichíí'ígíi, 'índa łigai ha'nínígíi dó'. Jó
t'áadoo biniiyéhé da. Doo bik'ehdi nda'aldeeh
da siljj. 'T'óó tsist'aa yá nahalin siljj. 'Áadóó
lá haa náánál'jj dooleeł, jó t'óó nahgóó kónál-
yaago t'éiyá yá'át'éeh. Nihidine'é daashjj
néelqá' díí naaltsoos dah łichíí'ígíi bínéshdin
daaníi ndi, ha'át'íi lá 'éí yee' diné t'áá dahí-
náago ch'íjdiitahgóó dah yiniłka'. Koyee'
'át'eeí 'át'é 'ei' báqh dah łichíí' ha'nínígíi.
Ha'át'ego lá 'éí bínéshdin jiníi dooleeł. 'Éí
yee' báhádzidii 'át'é. Béésh bich'ahii, 'índa
Nááts'ózí da 'anaa' daazljj'éedqá' 'éí 'íidqá'
hadidzaii 'át'é. T'áá lá 'aaníi doo 'anaa' góogo,
t'áá 'ałtsoní nihil hóshgógo nihá hoot'áałgo
biyi'gi hadilyaago 'áko lá 'éí nihil yá'ádaa-
t'éeh dooleeł nt'ee'.

'Áadóó hastóí béésh baaq dah naaznilígíí díí 'aak'eego bá 'anáádadi'yoo'nił ha'níí nt'ée'. 'Eí 'éí nléí dqaqoo' 'anáádoot'q k'ad. Diné ła' 'áadaaníigo 'éí t'áá 'éí ninádoo'nił daaní. Hláá 'éí nahat'á t'áá 'altso yikék'eh dahoo'í. T'áá 'aaníí 'ákót'é. 'Áko t'áá bihónéedzq. 'Áadóó díí Sam dah sidáagi 'adahwiis'áágoo' bini' t'áá 'éí dah sidá daaní diné. Tó Dík'gózh dó', 'akeéédoo dah sidáhígíí. Diné t'áá 'altso yéédahósingo 'ákódaaní. 'Áadóó binaagoo' t'áá háiida hanááhodeezts'i' ndi t'áadoo díí nahat'áhígíí yikék'eh hoo'íní da, doo dabííghah da. 'Áko t'áá 'aaníigoo' 'áadaaní diné díí bini' t'áá 'éí dah ninááháaztq dooleel daanínigíí. Łahgóó 'éí t'áá náánála' nináádadoo'nił dajiní, 'áko ndi 'éí doo bihónéedzq dago 'ádajiní. 'Índa ła' nléí Tó Naneesdizí góyaa dah dazh-dilnih. Maxwell Yazzie dajiní. 'Índa Scott Preston dajiní. 'Eí yee' diné t'áá dahináago ch'íidiitahgoo' dah deiniłka'go 'atah kót'eego ndahałáá nt'ée'. 'Eí t'ahdoo 'ádqah táádadzis da 'ákót'eego bii' ndadzis'na' yéé. 'Áko daat'ehígíí t'áadoo 'ádqah táádadzis'na' t'áá bee jíłchxon nahalingo lá ha'át'eego 'ádashnidaah dooleel. 'Eí 'áadéé' baa ndziskai yéé t'ah ndi bee hak'í dahat'áah. 'Áko shq' ha'át'íí bináádazhdoookah. Doo bihónéedzq da 'éí. Nágháídéé' 'Ásaa Na'aziid wolyéii biniik'eh ndajishnish yéé, jó doo ła' 'áají' 'anáázhdooodáał da. Doo ła' dah náázhdínóodaał da. Jó 'éí dahwiit'íjgo 'atah diné bich'í' ndadzisdzil dóó 'atah diné bich'iyq' bitah ndajizhliizh. 'Eí shq' 'éí ha'át'íí biniiyé 'atah dah náádzísdáa dooleel. T'áá béédahózin doo 'ákwii 'atah ndaash-nish yéego 'éí t'áá 'áko. 'Eí kojí t'áá diné k'eh 'iináájí 'áají yá yidadiilkalii jó 'éí t'eyíá dah nahááztqago yá'át'éeh. Diné bidoołchxoołii 'át'éí 'éí t'áadoo 'áají' dah dajiniłi. Ts'ídá diné bił yá'ádaat'éehii, diné yíchq' deiídeelni'ii, nahat'á yá'át'éehii, bee 'iiná yá'át'éehii, tsí'qñ naagháí, bik'eh hózhóón danilíinii, 'éí nihá hádaat'íinii jó 'éí nihá dah naháaztqago 'éí yá'át'éeh. 'Ákot'éego 'éí nihil yá'át'éeh dooleel. T'áá nikééhoniit'íjji' 'ákót'é. Naalyéhé yá naazdáhí da béeso baa dajiníiłgo bił ndahodzígizgo 'atah dah díneeshdaał dajinígíí 'éí doo ła' dah náádzízhnóodaał da. Ts'ídá ba'áne' béédahózingo biyi' ndahazt'íi 'éí k'ad bini' dah ndaháaztqago 'éí yá'át'éeh. 'Akódaa-

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t'ēégoo t'āá 'āłtsogo nihónidahalkaahgo 'āłt'-q̄ baa ninádazhniltin. Jó kóó kót'ēego k'ad nahat'ā naat'i', 'akon. Háálá baa yáhásin ntsaii 'ādaat'ē 'ákódaat'ēi. La' 'éi 'ákódaat'ēi doo béédhoniilzin da. 'Akó t'āá 'iiyisí t'āá dílzingo nihinant'aí dahólógo 'éi yá'át'ēéh. 'Inda nihinant'aí nihidisinii jó 'éi t'ēiyá baaq̄ hadahaas'nilgo yá'át'ēéh. 'Akohgo t'āá haada 'át'ēe dooleeł dó'ósh kí. Bíká chodahwiil'i, 'ákódaat'ēhígíi. Doo t'āá shí t'ēiyá 'ákó't'ēego baa saad honishlógo da. Díi yee' diné t'āá níkénáhoot'jjí 'ákó't'ēego yaa hahóół'áii díi 'éi baa hashne.

WE ARE STALLED

By Deeshchii'nii, Chilchinbito, Arizona

A meeting of the Advisory Committee was called at Window Rock for the 26th day of June, and being a member of that committee I went there. The meeting lasted three days.

We were called together to meet with and discuss the work of a white man who knows how to conduct a ceremony for rain. Some white man came up from Phoenix. The Committee questioned him about the rain making, asking him how it is done. He said that one takes some powdered dry ice, goes up in an airplane and sprinkles it on the clouds. Then it rains.

We're really hard up for water. The whole earth has really become dry on us, and we told him that there is no forage, and that he could perhaps do something for us. The Committee told him to work on it and make some rain. He was asked how much the work would cost and he said it would be 10,000 dollars. So he was told to go ahead. Some of us didn't approve of it because in this month of July it usually rains anyway. So there was still hope. Some advised waiting out the month of July. If no rain came, then it would be all right for the rain maker to start work. We said that it didn't seem logical to use the rain maker before the end of July, but we were overruled. I was one of those who advised that we wait until the end of July. The Committee paid no attention to this advice though. They really believed what the white man said, and went for him in a big way. It seems to me that he is trying to hoodwink us, because it rains in July anyway. It's just about time for the rain to start. However, he said he would make it rain during this period. So you see he's just hoodwinking us. It's the rainy season anyway. The people have an interest in the Tribal funds, but here we have appropriated some of this money without their knowledge. I said that I didn't approve of that, but no one heeded me. They told me that I was way off the beam, that what I was saying was equivalent to saying just let the drought continue. So the man was hired. Twenty five hundred dollars was appropriated for him. They approve that.

If he starts from Phoenix he gets seventy five dollars an hour. Even so we asked him to do it, although some were opposed. Over there on the other side of Gallup, outside the Reservation line, water is being hauled to many of the people. They are hauling stock water. But even so there is no forage. They're just eating last year's withered grass. In some places they're just eating the dried up tumble weeds that blow around.

Our condition was described to Washington by telephone. An immediate reply was requested, but we spent two days waiting in vain for it. We got no reply.

This world has become dry, because of the lack of rain. Conditions are good only with rain. So now all of our planned operations are at a standstill. Even the roads to Gallup are terrible. They're full of great holes. If they were damp a caterpillar tractor could fill up these holes. But with the road dry as it is, grading will only make sand. So even the road work is at a standstill. Rain is the only thing that can keep things moving.

Three days ago we held a meeting over this side of Gallup. The people who live over there met to request that water be hauled for their sheep. When I heard that they were holding a meeting over there I asked why they did not hold it over here in the Council House at Window Rock. As I know, over the hill this side of Gallup there are usually drunks lying all over the landscape. I pointed out that one can accomplish nothing over there, but they insisted. We went over there to that meeting. And there were a lot of people gathered under the trees alongside the road. Talk was going on. Some white man was saying that in this area there would be four places to which water would be hauled, and this was agreed upon. Nasty remarks could be heard coming from here and there among the drunks. They were saying that the sheep cannot live on water alone. Finally they got to the point where they began cussing the white man. They asked him what the heck he knew about sheep anyway. A drunk said, "What does that white man think he is, saying that he will save the sheep? Here's the Special Regulation ready to take the sheep away, and here's this white man talking about saving the sheep. If there were no such regulation, then we could feel sorry for the sheep," said the drunks, shouting and yelling. Because the drunks were cussing at them the white men just walked away.

This money was set aside for the rain maker, and he will start over on this side of Shiprock from Standing Rock up to Newcomb and on east to make rain. And then he will spread out his operation from there. Over there the people are hard up and the sheep are suffering from thirst. So the rain maker was told to make the spread out from there. Some of us want to find out if he's a liar. As one thinks about it, this Special Regulation would take away some of our sheep, but the drought is taking them away anyhow. Even the lambs are runty. They weigh no more than twenty pounds and they just tag along after the herd. So there's no use in having this Special Grazing Regulation. So we over here in District 8 say that we do not want it. It would be well to throw it out. It has no further purpose. It lies in ambush for nothing now. It was intended to reduce sheep, but the drought is doing that. There's no forage or water. So this grazing regulation has become useless. So now's the time to throw out both the Special and the General Grazing Regulations. Some say that they are used to the Special Grazing Regulations, but this is something that is just driving our people alive to hell. How can they speak of being used to such a thing? These are some of the things that came up before us during the war with the Germans and the Japanese. If there had been no war, and if things had been going well with us, this regulation might have been all right.

And there was an election of the Tribal Council to come up this fall, but it has been put off until spring. Some people say they want to keep the same Councilmen, because the present ones are all informed about the different programs. That's a fact, and it can be done. And people all over are in favor of Sam going in for a second term, with Zhealy Tso as Vice Chairman. All of the people who know him say that. Any others who come up as candidates and who are not fully informed about the different programs cannot come up to the requirements. So these people are right in asking for reelection of the present Council. In some places people are asking for some changes, but I don't agree. Some people are pointing down toward Tuba City, saying they want Maxwell Yazzie or Scott Preston. These were some of the very ones who started driving the people alive to hell. They haven't yet cleansed themselves of the contamination they got from the part they formerly played (in the Collier administration). How can people like this who still smell of the part they played, and who haven't cleansed themselves of it, be the Chairman? They are still accused of the faults they committed. What kind of leadership would they show? I don't agree with them. We say that anyone who worked with Fryer can have no more part in the Council, nor can they be Chairman. We ourselves saw these men working against their tribe, and urinating on the people's food. Why should those people be reinstated? We want people who had no part in the former doings. We want those who really pull for the Navajo way of life. Don't put in

'IHO'AAH BIDAHWIINÓH'AHII 'AHÉHEE' NIHÍINISH'NÍ

Bob Talker, Shonto, Arizona

Díshjí kwii Tó Dínéeshzhee' hoolyéegi 'áłah niidlí. Bilagáana 'asdzání 'ólt'a' binant'aí nílí léi' nihaa níyáago la' 'índa deiltsá. 'Inda 'ólt'a'jí béeso bá nanideehii yee nihil nahasne'go k'ad nihil béédhoozin. 'Azee'íl'íni nílí léi' dó' nihaa níyáago bénáádahosiilzjjd. 'Aldó' 'azee'ál'íjjí béeso bá nináadaa'niili nihich'j' nááyiyílta'. 'Akó 'éi nihil bénáádahoozin. 'Aadóó 'atiin binant'aí nílínii nahdé' nihich'j' nináánázá. 'Aldó' bijí honít'i'ii yee nihil nahasne'. 'Akó t'áá 'áłtsogóo nihil béédhoozin siljjí'.

'Aadóó, 'akon, nihí díi k'ad 'ólt'a' nílínii baa hahwiil'a nahalin ní'ée'. 'Éi kóó 'ólt'a' dañil'íggóo k'ad kót'ée dooleeł nihil'oo'niid. T'áá hazhóó baa 'ahééh daniidzjjí'. Yá'át'eehgo niha'áłchíni 'ídahwiidooł'áál dadii'niid. Náás dínéesá nilí díi k'ad da'ólt'a'igíi. T'áá 'ahanah nahalingóo yee niikaigo 'át'ē nihá'áłchíni. 'Ahéhee'go haz'q. Kót'ēego baa ntséskes shí. Díi hajool'áhígíi daatsí t'áá 'ákót'ēego baa ntsídadzikees. 'Inda naat'áanii danilínii t'áá shq' 'ákót'ēego nihá nayik'í yádaal'ti'. T'áá shq' 'ákót'ēego naat'áanii t'áálá'i nayik'í yátl'ti'. Sam shq' t'áá 'ákót'ēego yaa ntséskes dah sidá, 'akon. 'Aadóó kodoo béédháash-t'eezh danilínii t'áá 'áltso 'ákót'ēego shq' yaa ntsídaakees.

Aadóó díi k'ad náás yidiiskáágóo haa yit'ée go kéédhawit'jjí dooleeł. Ts'ídá haa yit'éeego niha'áłchíni yá'át'eehgo dahináa dooleeł. Díi baa ntsídeikees la'. 'Éi baa 'ólt'a' t'áadoor baaq̄ daah'íni. T'ah ní'ée' lá díi k'ad kojí ha'át'íi da yídahoł'q̄go, bidziilgo 'azee'ádaal'íjjí da yídahoł'q̄go, ha'át'íi da 'ádaal'íjjígo biniiyé t'áá 'áltso bił béédhoozingo, 'Inda naaltsoos 'ádaal'íjjí da 'át'ē daniizjjígo, kót'ēego la' 'Inda doo lá dó' yá'át'eehgo Diné kéédhahat'jjí dooleeł.

'Inda kojí Diné k'eh 'ólt'a'jí t'áá 'ákónáánát'ē, 'akon. Ts'ídá 'ahihooł'á. Diné'ehjí saad bíhoo'aahii, jó doo t'óó jiní jiníinii 'át'ée da lá, 'akon. Diné bá nééł'jjí dóó bá nabik'ítséskes. 'Aadóó diné díkwíigóo shq' 'ákót'ēego yínda'ídikid, 'ólt'a'í sání danilínii bídahwiidíi'áál danízin lá. 'Inda Bilagáana nílínii kojí diné ba'áne' nílínii yídahoł'aah. T'áá 'íldjjí da'diits'a'go 'adahwiis'áágóo yídahoł'aahgo doo lá dó' yá'át'eeh da. Díi k'ad 'íhoo'ah wolyéii Wááshindoon yik'í nihá 'ach'íj' na'iilé nílínii 'éi ts'ídá 'ahéhee', nisin. Ha'a'ahdi nihá dah naháaztánii nihá nayik'í yádaal'ti'go, yá'át'eehgo náás noosééłgo daashíjí nízahgóo hoolzhish 'éi ts'ídá baa 'ahééh danidzin. Shí kót'ēego baa ntséskes, shidine'í.

Shinant'aí danohlinii, béésh nihqah dah naaznilii, díi kóoní k'ad 'ólt'a' danilínii t'áá 'áltso 'át'ēegi hazhóó yá'át'eehgo, t'áadoor ha'át'íi da bee 'algha'dit'áah nilíní yá'át'eehgo nabik'í yádaal'ti'. Bilagáana 'ídahoł'aahjí diné bizaadígíi, kojí t'áá 'ahihooł'á 'ahideel-náago. T'áá 'éi nihich'j' nináolt'a' nahalin ndi

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people who ruined the Navajos. What we want are people that will really be good leaders, and with whom most people will be really satisfied. And we want no one who bribes traders to help him get into office. We want men whose ideas are known to all. A person's sins will catch up with him. There are some of us who are open and above board. We want leaders who merit the respect of the people. And we want Councilmen who will respect their people. I'm not the only one who says this—everyone says it.

(Continued from page 3)

nanitł'ago 'át'éé lá shidine'é. T'óó nish'íjgo
'ákót'é.

Kóó naalyéhé bá dazhnídáágóó t'áá 'ałtsogóó 'ákót'é, 'ákon. Jó t'áá 'ałtsogóó yá'át'éeh-go ha'át'ií da doo 'adaaníinii t'áadoo bii' si'áni, t'áá yá'át'éehjí honít'iíjí baa nitsáhákeesgo, hazhóó nabik'í yáti'go, jó t'áadoo bahat'adí 'ákót'éegi 'át'ego baa nitsáhákees. Ha'át'ií da yá'át'éeh honít'iíjí yaa naakaiígií, 'óltá' nílíjíjí, diné bizaad wólta'jí, jó t'áá 'ahihoołt'é doo t'a' 'aghá da. Kót'éé lá, shinant'aí shi-dine'é.

Índa, jó 'akon, Bilagáana wolyéii naalyéhé yá naazdáii, jó hazhéé nahalin t̄eh lá. Díi k'ad Bilagáana tsoh 'ákót'é, 'akon. T'áá shí, jó 'akon, shizhéé shiñí 'akon. Daashíj nízá-déé' yee shéedahoosíj Bilagáana 'adahwiis-áágoo. Jó 'ákót'éé lá. Bilagáana níléídéé' náhidinoobijíi t'ááláhági 'át'éí, yá'át'ééh nahalingo nihitahgi 'ákót'éego náás nooséél nahalingo k'ad 'éí nizhónígo naalyéhé niiníja'. 'Áko ts'ídá yá'át'ééh nahalingo nihá sidá, akon. Índa t'áá 'ábi'di'nínígi 'át'é. 'Índa dinédoó dó' doo deinó'áah da. T'áá 'áltsojí' ha'át'íi da kíjí naal'jdígo naadlo' nahalin. 'Áko díi t'áá 'iiyisíí bíni' nihqñh sá bidiyoołhééł nísin. 'Éí t'éiyá 'ákót'é, jó 'akon. Jó 'ákót'éii Bilagáana yá'át'éehii, diné nahalinii, jó bihó-needzqago ha'át'íi da yaa ntsékeesii doo t'áá 'ádzaaí 'ádoolníiłgóó, doo t'áá 'ádzaaagi bich'íj ha'doodzihgqóó, jó 'ákót'ée t̄eh. Ł'a' da diné 'ákóníigo, shoo ha'át'íi lá diní, jó kót'éego sél'q nahalin 'éí bee 'át'é. Jó 'ákót'éii ts'ídá shił yá'át'ééh Bilagáana naalyéhé yá naazdáii, jó 'akon. Bilagáana Tsoh k'ad ts'ídá t'áá-doo bahat'aadí yá'át'éehgo nihá 'aslá. Yá'át'éehgo nihá 'ashjaa'. 'Índa kodóó naalyéhíigíi ts'ídá la' baa ko'ile'go ha'át'íi da baa nahaniih. Yadiizníi da ts'ídá baa ko'ile'go baa nahaniih. Bilááh la' bágh da'ilí daałahgóó. Bitsee' hólóní dabidii'nínii yadiizníi bee naaz-nilígíi níléí daałahgóó hast'qá doot'lizh, 'índa díjí doot'lizh da báq da'ilíjíi lá. Kojí 'éí t'óó k'asidáq' díjí doot'lizh 'ádil'jígo nayiilnih, 'akon. 'Índa ch'íl t̄ichxíi naaki yáál bágh'ílí danitsaaígíi, 'akon. 'Áadóó t'áá 'áltso t'áá-ni' nahaa'nil nahalingo 'íítlí. 'Áko t̄ahgóó t'áá 'iiyisíí doo chohoo'jígoó ha'át'íi da'ilí, 'akon. Jó 'ákót'é, 'akon. 'Áko 'éí bee baa ntsáh-keesgo ts'ídá t'áá baa ko'ilí nahalingo baa ntsékees, jó 'akon.

Índa díí shí sézígi, jó 'akon, 'éí t'éiyá bee
nihíł nááhodeeshnih. Daashíí nízáádée' naa-
nish dabidziilii 'aadéé' baa déyá, 'akon. Bila-
gáana bá na'anish wolyéii baa níyá, 'akon.
T'áá 'átłso, jó 'akon Shágó' Tóhí hoolyéegi ko-
dóó ha'asdonígíí 'éí shí 'ásht'í, 'akon. Ts'ídá
shí binahash'áago Bilagáana bił 'ásht'í. Doo
nihá yinahaz'áni da. 'Ada'iiztiingóó t'áá 'át-
tsogóó tádíítłizh. Bilagáana ba nda'anishgóó
yá'át'éehgo bá nijilnishgo haa 'ahééh nízingo,
'azhá doo 'azdiits'a' da ndi, jaa' dijoolee ni-
jigháa ndi yá'át'éehgo nijilnish ts'ídá bił jíl
nahalin łeh lá. 'Aádóó 'índa 'éí béésh nít'i
t'áá níléidéé' t'áá 'atah binaashnish nilj. 'Akóó
'atah tádíshníísh nít'ée'. Bellemont hoolyéegi
kin ndaas'nilgo 'áají' 'anáánáásdzá, 'akon.
Ts'ídá shí 'aláahdi nahalingo Bilagáana bił
ndaashnish kót'ée dooleet bił da'ahidish'níigo
bił ndashishnish, 'akon. 'Akót'éego t'áadoo
ndi 'ats'áá ho'deelt'e'é ha'át'íi da binijilnishga
béeso bee 'aha'ájíł'í nahalin. K'ad k'ad hó-
téego béeso bee 'ájíł'í nilíí nít'ée'íi doo cho-
hoo'íigóó baa yíní niyéé' lá. Naanish bits'áá
dóó shaqh dah hoo'a'igíí dííjíigóó doo hash-
t'ééjí'néeh da nahalingo naashá. Nánosht'ah

nahalin t'áá hooghan binaagi shinaanish naat'i nadleehígíí. T'áá shí yá'ánisht'éehgo, náádiisdzáá daats'i haa'í yee' nániisdzíjíhgo náánosht'ah. 'Áko k'ad 'éí, dooda la' doo la' diné náoshdle' 'át'ée da lá, k'ad shq' haa'í iít'ée dooleeł, kót'éego 'ádaa ntsékees. T'áá shí naaltsoos yah 'anídeesh'ał. Bee lá nihoni'q ni. 'Azee'iít'íni 'ábidííniid, jó 'akon. T'áá 'áltsojí shiná'ookqah náazt'i'. Díí k'ad bee na'áki yáti' wolyéii nihich'jí séł'q, 'akon. Ha'át'ii da na'adlo' nillinii jó doo séł'q da. Ha'át'eegi da t'áá naaki nilíjgo yájílti'go shíjí t'áá 'aaníi t'áó doo yá'át'éeh da. 'Índa diné la' naazjí 'ákót'ée tleh, 'akon. 'Áko nát'qágo názhníl'jí tleh 'akon. Naat'áanii danilíjíjí ndi la' 'ákódaat'é, 'akon. Díí 'éí t'áadoo binoolinígóó ntsékees nahalin. Sha'áłchiní t'áá 'áltso 'ákót'é. Shéédhonohsin díí Shqá' Tóhí binaagi, 'índa Tó Dínéeshzhee' binaagi. Kodóó Tó Dínéeshzhee' dóó níléí Dzil Libáiijí t'áá 'áltso nihitah náásh-dááh, 'áko t'áá 'ánóltso shéé dahonohsin. 'Índa doo ch'iyáán t'áá 'ádzaaí bee shiyaa hoo'a' da. Jó 'éí daats'i bee 'át'é.

Jó díí k'ad Bilagáana kwe'é sidáhígíí, diné k'ehjí bá 'ólta'ígíí, bá 'íhoo'aahígíí 'ahéhee'go bá 'íhoo'aah jó nihidishní. 'Áko t'áá 'íiyisíí t'áá 'aaníí 'át'éegi 'át'é jó 'akon Bilagáana wolyéii. Ha'át'ii da niha'áne' nilíinii bídahwiil'aahii, naaltsoos nilíinii bínídhawíil'aahii, jó 'adahwiis'áágoo t'áá 'ákót'é nihidishní, 'akon. Díí kojí tsílkéí, ch'ikéí 'ídhahoo'ahígíí Shág' Tóhígí Bilagáana bíhoo'aah 'asdzáni nilíigo nihá dah sidá 'ałdó'. 'Áko t'áá 'íiyisíí t'áá yá'át'ééh nahalingo ha'át'ii da bíhoo'aah nilí. Daashíí nízáádgoo shq' dínéesáanii shq' 'át'é nisin. 'Áyaqadáq' ts'ídá hazhó'ó baa nídaah'tí, 'áyaqadáq' ts'ídá yá'át'éehgo, 'ákót'ééhgo hazhó'ó ha'át'ii da baa hwiinítí, jó kó't'éego yá'át'ééh, 'ałtah 'ásisíjłóó. T'ááłá'í bee jílí nahalingo ha'át'ii da nabik'íyáti'go yá'át'ééh.

WE ARE GREATFUL TO THE EDUCATION
DIRECTORS

By Bob Talker, Shonto, Arizona.

We are holding a meeting today in Kayenta. The white woman who runs the Navajo schools came to attend, and this is the first time that some of us have seen her. She told us about education appropriations, and we now are informed regarding this matter. A doctor also came, and we got acquainted with him too. He gave us the facts on medical appropriations, so we're informed about that too. And the man in charge of roads came up to address us. He gave us information regarding his work.

We have been continuously clamoring for more schools. We were told what the schools would be like. We felt very grateful. We feel that our children will get a good education. These schools of ours have expanded. Through them, our children have made a great deal of progress. It's a thing to be thankful for, and perhaps the other people here at this meeting feel likewise. I wonder if our Councilmen, our Superintendent and our Chairman Sam are all thinking along the same lines.

I wonder just how we will fare in the future, and just how can our children live well in the future. Some of us think about this. If our children learn medicine, trades, clerical work and other things then the people will indeed live well.

And the same is true with regard to the program for literacy in the Navajo language. It has equal value and importance. When you read in Navajo, you do not just get hearsay. I've had a chance to see this program at work, and I've given it much thought. A number of the people have asked about it, and a number of the old students want to learn it. Through this medium the white people can learn what is in the minds of the Navajos. It would be a fine thing if our children would learn both the Navajo and the English. We are very thankful for the money that the government spends on us for education. Our leaders in Washington have worked hard to help us with our problems, and we are grateful.

My leaders, you who are councilmen, take up these school matters for us without any quarreling. Learning English and learning Navajo are equally important. Anyone who is doing something of value to us, whether it be the people concerned with schools, those concerned with the Navajo language work, or those traders who really have an interest in and help the people, are all doing something of equally great value for us.

Some of the white people who are traders are like a father to a person. That is the way Big White Man here at Shonto is. He calls me his father. I am well known among the white people. The traders that have been here before the present one were all good men, but the present one is the best. He does what we want him to do. And the people are nice to him. He is easy to get along with. We want him to stay here until old age kills him. We cannot speak badly of, or behave badly to, a good white man like this one who is just like a Navajo. When I hear anyone saying anything bad about him I quiet him down. This is the kind of a white man to have as a trader. Big White Man is obviously a good trader. And he sells things at a fair price, even his canned goods. They cost more in many places. Take canned pears for instance—in many places they cost forty to sixty cents a can, but this trader sells them at slightly under forty cents. A large can of tomatoes costs twenty five cents. And other things are cheap. In many places these things are terribly high. So taking these facts into consideration, I think these are fair prices.

As for myself, I've done a lot of different work in my life, and I've had a lot of experience working for white people. I worked on blasting out the road at Shonto. I directed the work along with the white man. It was done as we thought it should be. I worked on many of these roads. If you are a good, dependable worker, working for a white man, he will like you and treat you well even though you may not know a word of English. And I've worked on the railroads. I worked on Bellemont when they were putting up the buildings there. I was a foreman, under the white man. That way, without getting fired, a person makes a lot of money. When a person makes this kind of money and then loses out on it it is bad. I was injured on the job, and to the present time I haven't recovered. Every time I think I'm well I start working around home only to find out that I'm not well. Now I've given up hopes of being well again, and I wonder what is to become of me. I'll send in an application. I have decided to do so, and have told the doctor so. I ask for help. This is a matter of acting to help oneself. I am not trying to deceive anyone. Some people do such things. Around Shonto and Kayenta the people all know me. I go among the people from Kayenta to Gray Mountain, and the people all know me.

And this white man sitting here who teaches the Navajo language—I want to thank him. White people are all right when they really come to help the Navajos. From this written language we learn the things that are in other people's minds. There is a white woman here at Shonto for the purpose of teaching the young men and women. So this program is really something worthwhile. It can grow into something really big. So therefore, consider this matter with care. Get together and discuss it.

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

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THE LONG RANGE BILL

In the pages which follow you can read S. 2734, The Navajo-Hopi Rehabilitation Bill. This bill became law when the President of the United States signed it on April 19, 1950. This bill does not provide any money itself, but it authorizes Congress to appropriate a total of \$88,570,000 over a ten-year period to help make the Navajo and Hopi people self-supporting.

The bill is written in a difficult way, as all laws are written, so it might be well at the very beginning to point out the main things that will be done as provided according to this law. They are:

1. Work will be carried on to save soil and water, and to make the range better.
2. The 78 irrigation projects already in existence on the reservation, will be completed or made larger.
3. Timber, coal, minerals and other resources on the Navajo and Hopi reservations will be studied to find out how much of such things the Tribes own and to work out plans for using them.
4. Money will be provided to develop industries and businesses.
5. Money will be provided to help more Navajos and Hopis find jobs off the reservation, and to help people get started who have moved away from the reservation to live.
6. Money will be provided to put more land under irrigation at Parker, and to help Navajos and Hopis who want to go there to become farmers.
7. Money will be provided to build roads on the reservation.
8. Money will be provided to put in telephones and radio communication on the reservation.
9. Money will be provided to develop more water.
10. Money will be provided for a loan fund with which to help Navajos and Hopis get back on their feet, or start up farms and businesses.
11. Money will be provided to build new hospitals and sanatoria, and to improve those already in existence.
12. Money will be provided to make the schools on the reservation larger. It will make some of the present day schools into boarding schools.
13. Navajos and Hopis will be given the first chance at jobs that become available on all projects authorized by this law, and outsiders will be hired for jobs only when there is no Navajo or Hopi who knows how to do the work involved.
14. The Navajo and Hopi Tribes can lease any of their lands if they want to for such things as trading posts, missions, schools and other purposes. The leases can be good for as long as 25 years. At the end of 25 years they can renew the lease for another 25 years if they want to. The Tribes can lease their lands in this way with the approval of the Secretary of the Interior.
15. This bill authorizes the Navajo and Hopi Tribes to draw

up tribal constitutions, and tells how to go about it. These constitutions will give the Navajos and Hopis more voice in their own affairs.

16. The Navajos can spend tribal funds without having to go through Congress. All the Council will have to do from now on to spend tribal funds will be to decide what they want to spend the money for, and then get the approval of the Secretary of the Interior.

17. This bill provides that the Navajo and Hopi Tribal Councils are to take part in making the plans for carrying out the different projects authorized by this law.

18. The Navajos and Hopis are put under Social Security for certain kinds of relief payments. People over 65 years of age who are not able to work and have nothing with which to support themselves will be given relief payments by the State in which they live, just like all other people who get relief under Social Security in the State. The State will also help children who have no means of support, and blind people who need help. These are the kinds of relief payments that will be made under Social Security. They will begin after July 1, 1950. The states have said that they could not afford to give Social Security benefits to Indians, so the Federal Government is giving extra money to the states to help them make payments to the needy old people, the needy blind and the dependent children among the Navajos and Hopis.

19. A committee of Congressmen will see to it that all the provisions of this law are carried out the way they should be.

This bill does not authorize Congress to set aside the money needed to build the Shiprock-San Juan Irrigation Project, but it does provide for the money needed to finish the investigations already under way to find out whether or not it would be a good idea to build this big irrigation project. If this project is some day built, it may provide about 100,000 acres of irrigated land.

This bill does provide for putting more land under irrigation at Parker where there would be room for about 1,000 Navajo or Hopi families to live.

It is said that there are about 24,000 Navajo children of school age. When all of the school construction provided for under this bill is completed, there will be room for a total of 13,500 Navajo children. This still leaves many children with no school. However, as the new projects authorized by this bill are built, and as some of the people move away from the reservation to live and work, or move to different parts of the reservation, schools will be needed where they are not needed now. That is why Congress does not want to authorize the building of new schools to take care of all Navajo children right away. They might put up a school where it is needed now, but a few years from now that school might be empty. Or they might build a school now in a certain place, but a few years from now a lot more people might move in close to that school and it would not be big enough.

BINDA'DOONISHII T'OO CH'IDAAST'ÄAGO BAA HANE'IGII

Beehaz'áanii 'ályaago S. 2734 wolyéego ha'a'aahdéé' háána' yéé saad bee hadít'ehígíí kwii naaltsoos bikáá' sinil, jó 'éí neeznáá nááhaijíí' Naabéehó dóó Kiis'áanii bee bá nda'doonish ha'níigo béeso bá ndeet'áneé bił ch'ínína'ii 'át'é. Díí naaltsoos bee haz'áanii nilíjgo ch'ínína'ígií Wááshindoondi 'alájíí' naat'áanii nilínií däqädáq' T'ááchil wolyéego hñázidígií náhást'éíts'áadahgóó yoołkááłgo bízhí' yikáá' yizoh. Jó 'éí 'áadóó 'ílíjgo 'ályaa. 'Áko ndi díí bee haz'áanii yígií doo t'áá bí béeso niidiyíi'ah da, Wááshindoondi nahat'á yiniiyé dah naháztánígíí t'óó yee yá hooł'a'go béeso t'áá 'álkéé' ch'ída-yiiniígo neeznáá nááhaijíí tseebídiin dóó bi'qáq tseebíidi miil ntsaaígíí dóó bi'qáq 'ashldadi neeznádiin dóó bi'qáq tsosts'idiindi miil bííghahgo ch'ídeidoo'ááł 'éí Kiis'áanii dóó Naabéehó dine' yee hasht'e dadidoo'níílgó hazhó'ó t'áá bí be'iina' yee dah didookah biniiyé.

Bee haz'áanii daníjgo naaltsoos bee hadahinidééh shíj t'áá 'áltso saad ndanit'áii, saad dabidziilii da yee hadadít'ée ɬeh. Díí k'ad bee haz'áanii bik'ehgo béeso nihidit'ah dooleelígíí ndi t'áá 'ákót'é. 'Áko díí k'ad kodóó naanish dadoleelii 'álkéé' sinilígíí kwii 'áltse ch'ídadoot'ááł. Jó 'éí kót'é:

1. Łeezh dahidi'eełgóó, 'índa ɬeezh bił hadahayóólgóó binda'doonish dóó tó dah dahatł'o' da, 'éí bee kéyah bikáá' yá'át'ééh 'ánáhodoonííł biniiyé.

2. Diné kéyah bá hahoodzooígíí biyi' tsosts'idiin dóó bi'qáq tseebíigo kéyah tó bik'íjí' dah dahatł'o'go biyaa k'ééda'dil-yéhígíí 'ádaalne'go baa ní'diildee' nít'éé' t'ah nahdéé' 'éí 'áltso ɬa' dadooniíł dóó ɬa' bigháq' náádahodiyoot'ááł, jó kó'téego naanish kwii ɬa' bił náhást'q.

3. Ndíshchíí', ɬeejin, 'aadóó kójj' ɬeeyi' dahólónonii, 'aadóó ha'át'ii da t'áá bee yáál 'aadolts'ídígi 'ádaat'ée shíj t'áá 'áltso ndoolkah, haa níelqáq' kéyah bikáá' hólóq dooleeł.

4. T'áadoo le'é yáál bee 'aadahalts'ídíii bá hasht'e dahoolyaago bida'íníísh dooleełii dóó biniiyé béeso ɬa' sahdii ndidoot'ááł.

5. Kiis'áanii dóó Naabéehó da nílí hoodzo t'óó'góó naanish deinízinií naanish nishódahoot'eeh biniiyé béeso ɬa' bá ndidoot'ááł dóó díí béesooígíí t'áá 'éí ɬa' nílí Diné, Kiis'áanii da hoodzo t'óó'góó ch'ídahanéehii bee bíká 'anída'álwo'go háadi shíj t'áá bí hazhó'ó yee k'ídahidookah t'áá 'áají. 'Éí dó' 'ákót'é.

6. Nléí 'Anaakétk'áhí bikéyahdi Kiis'áanii dóó Naabehó Dine'é kéyah ndahwiilááh bich'í' 'qq 'át'éhédi kéyahígíí ḥa' bikáá' hasht'e náádahalne'go 'qadoo'niłígíí dó' biniiyé béeso ḥa' sahdii ndidoot'ááł, 'éí dó' 'ákot'é. 'Áko ndi díí béeso ḥa' ndeet'ágoo t'áá 'éí nléí Naabehó, Kiis'áanii da 'áadi ndahaneehii t'áadoo le'égoo bee bíká 'anída'wló'go kéyah bikáá' k'éé'dílyééh yee dahináago 'ádi'doolnííł, 'éí dó' 'ákot'é.

7. Naabéehó bináhásdzo biká'a góó yá'át'éehgo táda'díí-tiingo 'ádahodoolnííl ha'nínígíí dó' biniiyé yáál ła' ndidoot'áát.

8. Kéyah bikáá'góó béésh tádadíí'ti'go bee 'ałch'í' da-hane'ígíí dóó níłch'i bee hane'é ha'nínígíí dó' biniiyé béeso Ła' ndidoot'ááł.

9. Kéyah bikáá'góó tó binida'doonish biniiyé dó' yáál ɬa'ndidoot'áál.

10. Béeso 'ada'ii'níił dooleełígíí dó' ᲏a' sahdii ndidoot'ááł, 'éí yee Naabeehó, 'índa Kiis'áanii t'áadoo le'é yáál bee 'aada-halts'íidii yá 'ádahodooliíłgo, 'índa kéyah da yee yikáá' hasht'e dahodooliíłgo, t'áá bí 'iiná k'ídeidoolt'ih.

11. 'Áadaadínéégoo 'azee'ál'í̄ ṫa' 'ánáádahodoolnííł, 'índa bijéí bąq̄ah dah nahaz'áanii da 'azee'ál'í̄ ṫa' bá nináádadoo'nił, 'áádóó k'ad 'azee' 'ádaal'inígií dó' t'áá yá'át'éhégi 'át'éego háádadidoolnííł biniiyé béeso ṫa' ndoo'nił, 'éí dó' kónáánát'é.

12. K'ad nihikéyah bikáá'góó 'ólta' dahólónígíí dó' t'áá dahótsaago 'ádahodoolnííł biniiyé béeso ła' sahdii ndidoot'áál. 'Éí beego k'ad jí da'ólta' yéeg góó 'álchíní t'áá 'ákwi dabighan-qo da'ólta' dooleeł.

13. Díí bee haz'áanii binda'doonishii yee hooł'a'ígíí da'-deezhnish silíjíidoo níléí naanish hadahat'ééhgóó Naabéehó, 'índa Kiis'áanii naanish deinízinii 'áłtsé 'adaha'nííł dooleeł, naanish dayiichíjihii biniiyé Naabéehó, 'índa Kiis'áanii da t'áách'ééh bitaa dahodiniih hazlíjígo 'índa tł'oo'déé' 'ał'aq 'ana'i daniilíinii, 'índa Bilagáana da naanish baa dahidit'aah dooleeł naanish dayiichíjihii.

14. Naabeehó, 'índa Kiis'áanii da bik'é bich'í' ni'iilyéego náánálahjí' t'áá háíida kéyah haada honíłtsogo ya'í' aahgo t'áá bee bá haz'q naalyéhé bá hooghan, 'índa 'éé' neishoodii bina'nitin bágo, 'índa 'ólta' da biniiyéego, aadóó t'áadoo le'é ts'ídá t'áá 'ákónéehhee danilíinii bikáá' bá 'áhdooolnííł biniiyégo kéyah 'a'doot'áát. Kéyah 'a'ít'aah ha'nínigíí t'áá haada nízahjí' 'a'doot'áát, naadiin 'ashdla' nááhai bilááhgóó 'éí dooda. Naadiin 'ashdla' nááhaijí' káyah 'a'ít'qá' ní't'ée'go bííghah 'azlíí'go naaltsoos bee 'aha'deet'áneé' 'ániidí 'ánálnéehgo naadiin 'ashdla' nááhaijí' bee 'aháninááhojít'aahgo t'áá 'ákónáázhdooldlííł. Naabeehó, 'índa Kiis'áanii da t'áá dah yikah ní't'ée' 'ákót'éego náánálahjí' t'áá háíida kéyah haada honíłtsogo yada'í aahgo 'ałdó' t'áá 'ákót'é, 'áko ndi ha'a'aahdi kéyah binant'áí niliinii 'áłtsé lá ni'iłeehgo 'índa 'ákódaane' dooleet.

15. Díí beehaz'áanii náánásdlí'ígií Naabeehó Dine'é, 'índa Kiis'áanii dó' constitution wolyéego nahat'á bindii'a' 'ádá hadeididoolníił, 'áko 'éí binahii' 'ádá ninádei'nił dooleeł, 'índa bik'ehgo siláago, 'ánihwii'aahii da diné yindaalnish dooleełii t'áá bí ła' ádá hadeididoolníił níigo yee yá hooł'a', dóó kó-t'éego 'áda'ál'í 'ákódaat'éhígíí hadilnáehgo níigo dó' ya halne'. Naabeehó Dine'é, 'índa Kiis'áanii háadi da 'ákót'éego saad 'íliinii ła' 'ádá ndeisyáago t'áadoo le'é bich'i' hadaha-t'éeh shíjí t'áá 'ałtso t'áá bí 'atah nayik'í yáłti' dooleeł, wónáásdóó t'áá 'éí yee t'áá bí nizhónigo dah didookah, jó 'éí biniiyé.

16. Ha'aahdi Naabéehó Dine'é bibéeso sinil ha'nínígíi dó' t'aadoo Wááshindoondi nahat'á yiniiyé dah naháaztánígíi bił yah 'adahat'éhé t'áá wóshch'ishdóó ch'ihidit'aah dooleeł. Diné binant'aí béésh bąqñ dah naaznilí danilíinii kót'éego diné bibéeso ła' choidoo ijíl daaníigo yee ndahwii'aahgo Kéyah Binant'aí ha'nínígíi t'éiyá yich'íl yee naaltsoos 'adayaaníi dooleeł. Yee ła' níigogo t'áá 'áko nihibéeso nihá ch'ídahalníiñí dooleeł.

17. Díí k'ad kodóó níléí neeznáá nááhaijí' Diné dóó Kiis'áanii bá binida'doonish ha'níigo bee haz'áanii bá ch'ínína'ígií

'ánigo Naabehó binant'aí béesh bąq̫ dah naaznili danili-nii, 'índa Kiis'áanii binant'aí da díí da'deezhnishgo naanish dadooleeł shíj t'áá 'ałtsó 'atah nayikí yádaałti' dooleeł níigo yee hooł'a' lá. 'Éí dó' 'ákót' éé lá.

18. Naabehó Dine'é 'índa Kiis'áanii da kwii 'ánínígíí bee bich'jí 'anídahazt'i'ii tl'óójí States daolyéego hótsaago nda-hasdzooígíí biyíjí Social Security wolyéego béeso bee 'áká 'aná'álwo'ii sinilígíí bich'jí ndahalyée dooleet, jó kót'éego dó' bee hoo'a' k'ad. Hastóí, 'índa sáanii hastádiin dóó bi'qá 'ash-dla' dóó dego hodees'áago béédááháií t'áá 'iyisíí t'áádoo cho-yool'íjhí da daniilínígíí state wolyéego ndahasdzooíí t'áá yíi' kékédaht'íí shíí bits'áqdóó béeso bee 'áká 'aná'álwo'ii baa ninádahajeeh dooleet. 'índa 'álkchíní bich'jí 'anídahazt'i'ii t'áádoo chodayool'íjhí da daniilínígíí dóó diné bináá' 'ádaadinii da 'éí kót'éego t'áá kódigo 'álkéé' sinilgo Social Security wol-yéhígíí bits'áqdóó bíká 'anída'álwo' dooleet. Díí k'ad náhás-t'éíts'áadah dóó bi'qá 'ashdladiinígíí wolyéego yihahígíí biyí' Ya'iishjáastsoh wolyéego ndízídígíí t'áá'ii hayíílkáqdóó 'ákó-t'éego bee ch'íhodoogááł.

19. Neeznáá nááhaigóó binda'doonish ha'níigo naanish 'ał'qá ndadeest'ánígíí yik'i dadéez'jj' dooleet biniiyé dó' Wááshindoondi nahat'á yiniiyé dah ndinibjjihii ta' biniiyé nii-nil.

T'ah nahdéé' naghái góó' hoolyéédéé' tooh nílínígíí Diné bikéyah bikáá'jigo Ɂa' haazlíjigo 'ádooníítl ha'níigo bee hahoo-t'áq ni'. 'Áko hazhó'ó naalkaahgo, bída'neel'qahgo da baa ní'diildee' ni'. 'Áko ndi díí tooh kéyah bikáá'jigo Ɂa' haazlíj dooleel ha'nínígíí bee Ɂa' hodooníítlgi 'éí béeso t'áadoo Ɂa' bá ndidoot'áátl hodoo'niid da. 'Áko ndi díí na'alkaah dóó 'ída'-neel'qah da baa ní'diildee' yéé 'éí t'áá Ɂa' dooníítl ha'níigo kwii béeso Ɂa' bá sahdii ndidoot'áátl, kót'éego yee hooł'a' díí bee haz'áanii neeznáá náhajíí' bik'ehgo da'deezhnishígíí. Ɂa' dooníítl biniiyé t'áá 'íiyisíí ch'ída'doonishígíí 'éí béeso t'ah bá 'ádin. T'áá hazhó'ó t'óó na'alkaahígíí t'éiyá biniiyé béeso Ɂa' ndoo'niítl hodoo'niid. Ts'ída lá haa níltsogo Diné yee 'ák'ida-doodlał lá, 'índa ts'ída lá díkwíidi miil béeso bííghahgo 'áltso hahodidooniítl lá, jót kóó' da 'áltse béisahodoozíjíí. K'adgo baa ntsáhákeesgo 'éí 'ei náhásdzo hayázhi deiłnínígíí neeznádiindi miil bííghahgo 'az'áq daatsí bee kéyah bikáá' nda'niyéesh dooleel t'óó kót'éego baa ntsáhákees háadi da Ɂa' yidzaago.

Iléí 'Anaakétl'áhí bikéyahdi, Parker, Arizona hoolyéedi
kéyah bikáá' k'éeda'dilyéehii ła' bikáá' náádahodidoolkogł
ha'niigo 'éí dó' t'éiyá béeso ła' bá sahdii ndidoot'áál hodoo'-
niid, 'áko Diné dóó Kiis'áanii da kéyah deinízinii t'ááláhádi
miil yilt'éego ba'álcchiní yikáá' ndeidiyoo'ish biniiyé. 'Éí
'ákót'é, akon.

Naabeehó ba'álchíní 'ólta' yaa daneesáanii k'ad naadiin díjí 'di miil yilt'éego baa dahojilne'. 'Éí baaq díi beehaz'áanii kodóó nléi neeznáá nááhaijí' bik'ehgo da'deezhnish ha'nínígíí 'áníigo díi k'ad Diné bitahgóó da'ólta'ígíí hótsaago da'ólta' dooleet biniiyé háádadidoolníítl níígo yiniiyé béeso ḥa' yee hool'á'. 'Áko díi bee haz'áanii 'áninígíí ḥa' yidzaago 'álchíní táá'ts' áadahdi miil dóó bi'qq 'ashldadi neeznádiin t'áá 'ákodígo 'ólta' bá nááhódlóq dooleet. Daashjíí néeláqá' 'éí 'ólta' t'áá bá 'ánáádaadin dooleet. 'Éí t'áadoo bahat'aadi 'ákot'é. 'Áko ndi díi k'ad t'áá 'át'é t'áá ḥahjí' bá hasht'e hodidoo'nílígií 'éí doo ts'ídá yá'áshxóq da. Tl'óó'góó ch'ída'iinéhígíí dóó da'deezhnishígíí bee 'át'é, Diné shíjí ḥa' tl'óó'góó naanish yiniiyé ch'ídahanéeh dooleet. 'Índa ḥa' t'áá kwii kéyah bikáá'gi níláahdi naanish nááhásdlíí' jiní ha'níigo 'ákóq bá'ałchíní da 'ałtso yił 'ałyah níidiiłníh dooleet. 'Áko bitł'aabqáhdi 'ólta' nízhónígo bá niit'ánéé ni' 'álchíní t'áá díkwíí da'ólta'go na-haz'qá dooleet. 'Índa nílááh Diné naanish yił yáánii'áadi 'ólta' 'áhoołts'íísi, 'álchíní doo 'ałtso bíhóóghah da náádaha'níi dooleet. Díidíigíí biniinaago 'ólta' 'ádaaniidíigíí ḥa' ninááda-doo'nílígií t'áá doo bił bidahónéedzqá da Wááshindoondi na-hat'á yiniiyé dah naháaztánígíí. K'ad 'ólta' naaznilígíí t'áá yá'át'éhégi 'át'éego háádadilyaago 'éiyá t'áá haada 'át'é daa-ní. 'Éí dó' kót'éé lá, 'akon.

NAABEEHÓ, 'INDA KIIS'ÁANII BÉESO BÁ CH'ÍDEET'ÁNÍGÍÍ BIBEE HAZ'ÁANII YIGÍÍ

Naabeehó Dine'é dóó Kiis'áanii t'áadoo le'é bee bich'í 'anídahazt'i' daniliinii bee bá binda'doonish ha'níigo Wáá-shindoondi Nahat'á Yiniiyé Dah Nídinibijíhii yáál ch'ídeet-deez'ániigíí baa hane'go kwii naaltsoos bik'iisdzoh. Díí yáál ch'ídeet'ániigíí díkwíígoo shíj bee t'a' dahodooníiłgo t'áá 'éí yee Naabeehó, 'índa Kiis'áanii díí k'ad t'áadoo le'é kéyah.

bikáá' dahólóonii jó 'éí ndíshchíi' da, kéyah biyi' dahólóonii (jó 'éí béis 'ał'qą́ 'ádaat'éii da, tó kq'í da, ɬeejin da), 'índa kéyah bikáá' k'izh'dóléłígi 'ádaat'éii da, 'índa diné naanish yíká choo'jíł dadighatii t'áá yéego chodayoot'jíł dooleet. 'Áá-dóó díkwíigóó shíí chodeidoo'jíł díí yáál ch'ideet'ánígíí.

Section 1. Wááshindoon hoolyéedi Nahat'á Yiniiyé Dah

Nídinibijihigíí, 'Adeií Hooghan ha'nínigíí, 'índa 'Ayaai Hoo-ghan ha'nínigíí 'álah nilíjgo yee ndahodoo'áál díí yáál ch'í-deet'aah ha'nígo baa dahwiinít'ínigíí. Bee haz'áanii 'ályaa-go, bee haz'áanii nilíjgo naaltsoos bee siłtsooz dooleet. Díí k'ad yáál ch'í-deet'aah ha'nígo bee haz'áanii 'álnéhígíí ts'ídá díkwíigoo shíj choidoo'íj, choidoo'íjlgoo tó. T'ah nahdée' Wááshindoona Naabéehó Dine'é yíl k'é ná'a'hidoo'niidgo 'aha'deet'ágoo náás yidiiskágoo Naabéehó yá'át'éehgo yee náás yikah dooleetlii bee bíká 'adeeshwoł níigo Wááshindoona 'ádeideet'ágoo ni' 'íidáq'. 'íidáq' Wááshindoona yee 'ádee hadoodzi'éé t'áá bi'doolníítl 'éí biniiyé díí k'ad yáál ch'í-deet'ánigíí yíi'a'. Naabéehó wolyéii, 'índa Kiis'áanii doo dichin yik'ee ti'náádahoo'níih da dooleet, 'áadóó kój' ts'ííh niidóoh 'ádaat'éii, 'índa té'é'í da 'ádaat'éii doo yik'ee ti'náádahoo'níih da dooleet biniiyé díí k'ad yáál ndeet'ág. Naanish bá dahólqo doo, 'azeé'ál'í bá dahólqo doo, 'índa 'óltá' da bá dahólqo doo, 'áadóó kój' háishíj t'áá yídin nilíj shíj bee bíká 'i'doolwoł; 'índa diné da tó' t'áá býó bichoo'í 'ádaasdijid nahalingo tsidadeezkéezgo t'áadoo le'é báq'hági 'ádaat'éii, yaa nádiakaii tódihiil da 'ádaat'éii, 'índa díí lá bee baa yidiyeshnah ni danízingo tódihiil da 'ádaat'éii yaa nádiakaii da bee háabidínóolt'áál díí 'áldó' biniiyé, jó kót'éego baa ntsáhákees. 'índa díkwíigoo da hasht'e dahodidoo'niilgo bee Diné, 'índa Kiis'áanii da yá'át'éehgo kéyah yee dahináa dooleet ha'nínigíí 'áldó' t'áá 'ákót'é. 'Eí 'ákódzaago 'índa t'áadoo háají da dah náádahodiníh Diné t'áá bí 'iiná náás deiíldeet dooleet. 'Aadóó kój' naanish yáál bee 'aadahalts'íidii haashíj néeláq' 'ált'q'q' 'ált'éego t'áá kóó dahólqo doo, 'éí beegó t'ah ní'éé lá háadi da kój Bilagáanají k'ehgo 'iiná ha'nínigíí yik'í da'ałki' tó, jó t'óó kót'éego baa ntsáhákees. Díí k'ad yáál ch'í-deet'ágoo ha'nínigíí doo t'áá 'ált'é t'áá tóhjí' ch'ídoonít da. Wááshindoondi Nahat'á Yiniiyé Dah Naháaztánii daashíj níltsgo nihichíj ch'éédeidi'áah dooleet díí bee haz'áanii bíl naat'i' ha'nínigíí bik'ehgo. 'índa naanish hadadoot'ihgóó, binda'doonishii t'áá 'áltso Wááshindoondi Kéyah Binant'aí níltinii bílák'ee siláago 'ályaa, 'índa béeso chodeidoo'íjlgoo 'ált'q'q' ndadeest'áanii bílák'ee siláago 'ályaa díí Kéyah Binant'aí ha'nínigíí; 'áko ndi béeso 'ált'q'q' ndadeest'ánigíí t'áá tóhágo haz'á bá ndeet'ánéé biláahgo chozhdool'íjlgoo 'éí dooda ní bee haz'áanii. Díí kót'éego bee hahóoyáago t'áadoo le'é kéyah biyi'di, 'índa bikáá' dahólónonii da t'áá 'áltso naanish bá dahólqo dooleet, 'aadóó kój' yá'át'éehgo bee da'iinánii t'áá dahólqo dooleet Diné, 'índa Kiis'áanii bá t'áá 'áltsgo, náhásdzo biyi', 'índa níléi tó'ó' nahazágoo da. Díí k'ad kwe'é 'álkéé' honí'ánigíí béeso bik'eh níjaa'go dayéélta', t'áá 'ált'é 'ahii' s'íq'q' 'éí béeso tseebíidiin dóó bi'q'q' tseebíidi miil ntsaaigíí dóó bi'q'q' tseebíidi neeznádiin dóó bi'q'q' tsots'idiindi míil báq'hahgo bá sahdii ndeet'ág. 'Álkéé' honí'ánigíí kót'éego béeso bik'eh níjaa', 'éí kwii' bikáá'.

(1) Kéyah náhiilnaahjí bina'anishii, 'índa tóezh bee ndanit'q'ii, tó da baa 'áháyáq'í béeso neeznádi miil ntsaaigíí báq'hahgo bá ndidqot'áál.

(2) Kéyah bikáá' nda'niyéeshgo bikáá' k'éeda'dilyéehii bá hasht'e dahalne'go baa ní'diildee' yéé t'áá tó' dadaonítl ha'nígo dóó tóhgo báq'hahgo náádahodoodzoh ha'nígo, dóó níléi kój Naat'áanii Néézjí tooh nílinigíí Diné bikéyah bikáá'jigo haazlíjgo 'ádoolníítl ha'nínéé dó' 'áltso nidoolkah ha'nígo biniiyé béeso náhást'éidi miil ntsaaigíí báq'hahgo bá bits'ádoo-dzoh.

(3) Ndíshchíi' kéyah bikáá' dahólónigíí, 'índa tóeyi' dahólónonii t'áá 'áltso tóejin da 'ádaat'éii hazhó'ó bee nidoolkah, 'aadóó Naabéehó, 'índa Kiis'áanii da diné danilínii, 'ásdzánii danilínii da naanish yídanéel'áanii, 'índa naanish deínziniin bee nidoolkah, 'aadóó kój' bee 'iinánanii náádanidlíj shíj kwii t'áadoo dayéélji' da yígi' dó' t'áá 'áltso bee nidoolkah biniiyé béeso 'ashdladi neeznádiindi miil báq'hahgo bá ndidoot'áál. 'Eí shíj bee ni'doolkah.

(4) T'áadoo le'é yáál bee 'aadahalts'íid náádanidlínii bá hasht'e hojiil'íjgo hwe'iina' 'ájii'íjhi dó' t'áá hásida Naabéehó, 'índa Kiis'áanii da tó' 'áhodeeshlínii nízinii bee bíká 'i'doolwoł biniiyé béeso t'ááhádi miil ntsaaigíí báq'hahgo ndidoot'áál.

(5) Naabéehó, 'índa Kiis'áanii da níléi hoodzo tó'ó'go naanish bá nishódahoot'eeh biniiyé dó' tóadi miil ntsaaigíí dóó bi'q'q' 'ashdladi miil báq'hahgo béeso bá nidoonít. Díí béeso kój bá ndidoot'áál ha'nínigíí t'áá 'éí tó' níléi Diné, 'índa Kiis'áanii da t'áá tó'ó'di kééhasht'íj dooleet danízinii hasht'e

ndahidoonéélgoo bá bee 'atí hodoot'íj, 'índa 'áadi 'ídanildin biná kój' t'áadoo le'é yí'oh neel'q' nahalin shíj bee bá baa 'atiháh'íj dooleet.

(6) Naabéehó, 'índa Kiis'áanii níléi 'Anaakétl'áhí bikéyahdi ndeeshnéél danízinii bee bíká 'anída'alo' dooleetlii dóó biniiyé 'ashdladi miil ntsaaigíí dóó bi'q'q' tsots'idi neeznádiin dóó bi'q'q' 'ashdladi miil báq'hahgo béeso bá sahdii ndidoot'áál.

(7) 'Atiin binda'doonishígíí dóó biniiyé naadiindi miil ntsaaigíí báq'hahgo béeso ndidoot'áál.

(8) Béésh bee 'áltch'í' dahane'ii, 'índa nílch'i bee hane'é danilínigíí da dahólqo dooleet biniiyé naakidi neeznádiin dóó bi'q'q' 'ashdladi miil báq'hahgo béeso ndidoot'áál.

(9) Náhásdzo biyi' níléi kin dah naazhjaa'góó, da 'ólt'a'góó, 'azee'ádaal'íjgoo da, 'índa kéyah yíkáá' keédaahat'íinii t'áá bí chodayool'íj dooleet biniiyé tó yá'át'éehgo bá hasht'e dahoolníítl, 'ájí' 'éiyá naakidi miil ntsaaigíí dóó bi'q'q' 'ashdladi neeznádiindi miil báq'hahgo béeso bá ndidoot'áál.

(10) Béésh 'a'ii'nílgíí dóó biniiyé 'ashdladi miil ntsaaigíí báq'hahgo ndidoot'áál. Haashíj nízahjí' bee haz'ágoo hada'ii'nítl dooleet díí béeso yígíí. Yah 'anáhiniidéhígíí náánála' béeso sha'doo'niit náánídzinii banááda'ii'nítl dooleet.

(11) 'Azee'ál'í bee 'ádahodoolníítl, 'índa 'azee'ál'íj góné' bee nda'anishii bee nahidoonih biniiyé, 'aadóó kój' 'ats'íis yá'át'éeh dooleet biniiyé bee bida'íniish dooleet biniiyé dóó díjdi miil ntsaaigíí dóó bi'q'q' tsots'idi neeznádiin dóó bi'q'q' 'ashdladi miil báq'hahgo béeso ndidoot'áál.

(12) 'Óltá' bee báq'hahgo nádahodiyoot'áál biniiyé, 'índa 'óltá' haz'ágjí chodao'íinii bee nahidoonih biniiyé, 'aadóó kój' 'ídahoo'ah danilínii bee bi'oonish dooleet biniiyé béeso naadiindi 'ashdladi miil ntsaaigíí báq'hahgo ndidoot'áál.

(13) 'Aadóó kój' kin bii' Wááshindoona yá ndaalnishi yí' dabighan dooleelgíí bee ndadoo'niit, 'índa kin bii' naazniliit da bee nahidoonih biniiyé 'áldó' tseebíidi neeznádiin dóó bi'q'q' naadiindi miil báq'hahgo béeso bá ndidoot'áál.

(14) Kin bii' na'aznil dooleetlii, 'índa Naat'áaniishchiín bii' naaltsoos bá 'ádaal'íj dooleetlii da, 'índa kin chidí bii' 'ándaal'íj dooleetlii da, 'aadóó kój' t'áadoo le'é ándaal'íj bádahoodhanii, 'aadóó kój' kin biyi'dóó t'áadoo le'é bida'íniish dooleetlii, díkwí shíj ndadoo'niit, 'ájí' 'éiyá béeso 'ashdladi neeznádiindi miil báq'hahgo bá ndidoot'áál.

Díí k'ad kwe'é binda'doonishii 'ált'q'q' ndadeest'ánigíí t'áá 'ált'q'q' béeso bik'eh níjaa'go 'ádadoonítl. Binda'doonishii t'áá 'áltso 'áltse hazhó'ó ndaalkaah, béeso kónéelq'q' báq'hah lá, 'índa ts'ídá kónízah nihoolzhiizhgo 'áltso hahodidoonítl lá, jó dahaníigo t'áá 'áltsgo níbáéédahoyoozíj 'áltse. Díí béeso 'ált'q'q' ndadidoot'álgíí t'áá níléi bitk'áhdéé' chodao'íj dooleet, t'áá níléi na'alkaah dadeezt'i'déé'. 'índa kin da naaltsoos bii' 'ádaal'íj dooleetlii 'áltse ndaa'niit, 'aadóó kój' kin bídahólníh ndahalinii díkwí shíj ndadoo'niit. Díí k'ad kót'éego bee há sahdii ndadidoot'álgíí bee tó' dahoodzaa dóó 'índa náásgóó yá'át'éehgo hasht'e daolzin dooleet biniiyé béeso tó' nínaádahidit'ahh dooleet t'áá naakits'áadah nínádízí' bik'eh. Jó 'óltá', 'azee'ál'í, kéyah binda'anishgi, kin 'ádaalyaii, 'índa báésh bee 'áltch'í' dahane'íj da tó' daadzaa dóó náásgóó baa 'ádahayáq'q' dooleetlii 'áályiiní. 'Eí biniiyé béeso nínaádanideeh dooleet. Jó 'ákót'éego díí bee haz'áanii náánásdlíj'íj'í yee has'q'. T'ah nahdée' Naabéehó bee bi'oonish biniiyé, 'índa Kiis'áanii bee bá'oonish biniiyé t'áá nínaáhááh bik'eh Wááshindoondéé' béeso tó' ch'éénídhah hoolzhiizh. 'Eí t'áá 'ákót'éego ch'éénídhah dooleet, 'éí doo 'ánašzíj' da. Díí k'ad kój' béeso bee nda'anish dooleet ha'nínigíí dóó t'áá sahdii nanideeh. Bikágí yishtlizhii ha'nínii nínaáneel'qají' t'áá 'áltso níléi báq'hah dah náhaz'q' danilínii, 'índa t'áá yéego bich'í' 'anídhazt'i' danilínii Wááshindoondéé' béeso tó' bá ch'éédít'ááh, 'éí daashíj níltsgo Naabéehó Dine'é chéédayool'íj, 'éí 'áldó' t'áá 'ákót'é, doo 'ánašzíj' da. Díí kój' béeso ch'ídeet'áníjí dó' tó' t'áá 'éí biniiyé nanideeh, 'éí t'áá 'ákót'éego bee haz'áanii yígi' yee has'q'.

Section 2. Díí k'ad 'ániid bee haz'áanii nínaáánalyáhígíí, dóó bee haz'áanii tó' náádanidlíjgo t'ah nahdée' bik'ehgo Indians danilínii bee bá da'ínişhéé dóó t'áá bíl 'óltá' nahalin go bik'ehgo ch'ída'doonish. 'índa t'áadoo le'é kéyah bikáá' dahólónonii náhoodlee danilínii (jó 'éí ndíshchíi', 'índa ch'il da 'áályiiní) bee haz'áanii 'ánií shíj bik'ehgo baa 'áháyáq' dooleet, 'áko doo t'áá tó'ol'eez ní'ee' da dooleet. Hazhó'ó baa 'áháyáq'go 'éí t'áá dahólqo 'ahool'áa dooleet. Díí k'ad

binda'doonishii ha'niigo béeso bá 'ałqá ndadidoot'áałlii neez-náá náhááh biyi' t'áá haa'i da 'ałtso ḥa' daadzaa daniłjíi dooleeł, díi bee haz'áanii hadilyaa dóó. Kojí naanish náás deii-t'éhígíi t'áá naakits'áadah nínádízí' bik'eh ha'a'aahdi Kéyah binant'aí nilínii naaltsoos yee yah 'anáyii'níił dooleeł Wááshindoondi Nahat'á Yiniiyé Dah Nídinibijjihígíi yich'íi, k'ad kót'éego dóó k'ad kónízáadgóó da'íníish jiníigo. 'Inda díi da'íníshígíi Naabehó Dine'é, 'Inda Kiis'áanii k'ad kót'éego yee hasht'e' ninákai, kót'éego naanishígíi bigháqh da'deesh-jéé', jó kóq da hahane'go bee naaltsoos yah 'aníjii'níił dooleeł, jó kót'éego bee haz'áanii bá siláhígíi yee has'q. 'Inda díi béeso ch'ídadiidoot'áłqé t'áadoo le'é bik'é 'adahineesdee'-góó da bééhózingo bee naaltsoos yah 'aníjii'níił dooleeł.

Section 3. Díí k'ad binda'doonishii ha'níigo béeso bá 'al'qá ndahididoot'álgíí naanish hadahat'éehgo Diné, 'índa Kiis'-áanii 'aláqjíí sinilgo naanish baa dahidit'aah doo. Civil Service and Clasification laws wolyéego k'ad bee haz'áanii dahóló. 'Ako 'éí naanish biniiyé 'íhojiił'qá'go, 'ajííłta'go da t'éiyá díí yee has'ánígíí bíhonee'qá. 'Ako díí bee haz'áanii náánídlínígíí díí kojí naanish hadahat'éhígíí t'áá bił naat'i' dooleeł, 'áko ndí naanish jiichíjhígíí t'éiyá bíhólníh dooleeł. 'azhá doo ajííłta' da ndí. 'índa díí naanish dadooleetígíí hadahaazt'i'go t'áá 'éí bee naanish bíhoo'aah nilíjgo 'ádoolnííł. 'Aadóó t'áá náás hoolzhishgo wónáasdóó díí naanish yídahooł-'aahii t'ah násídi naanish ndanitł'aii yindaalnish dooleeł. Jó kékó doot'ih 'ilíjgo baaq 'ádahat'i'.

Section 4. Díí bee haz'áanii nilígíi naaltsoos bikáá' yis-dzohígíi t'óó bee hahool'áhági bik'ehgo béeso 'ada'ii'nílígíi niná'niłii bik'i yisdzoh. Díí béeso 'a'ii'níł nanideehígíi haashíj yit'éego nanideehgo 'iidoolíłt ha'aahdi Kéyah Binant'a'í ha'níigo dah sidáhígíi. 'Eí 'áají bee bíhólñíiho bílák'e doot'q. Naabéehó, 'índa Kiis'áanii da t'áá béeso t'a' sha'doo'nił nízin shíj t'áá béeso ya'dooniłgo bee báhool'a' 'ałdó, T'ááłá'í dzizinígíi béeso ha'i'niłgo béeso ha'doo'nił. Ha'át'íi da bee t'a'í jílígíi bee dah jookahgo béeso t'a' niha'doo'nił dajiníigo béeso dajíikeeđgo da t'áá béeso ha'doo'nił. Biniiyé béeso 'a'ii'nił shíj t'áadoo bahat'aadí diné díkwií da naanish bee báhodooleełgo t'áá 'áko 'a'doo'nił, 'índa t'áadoo le'é t'áadoo bahat'aadí yá'át'éehgo bee 'iináa dooleełii 'á't'éegogo t'áá 'áko biniiyé béeso 'a'doo'nił. Béeso ha'i'nił shíj t'áá 'ałkéé' nát'qá' niná'jiidléego 'ałtso ninázh'doodléléł, 'ínáoltq'í ha'nínígíi t'áá bił. Díí béeso yah 'anáhiniidéhígíi béeso 'a'ii'níł biniiyé sinilii bitahjí' 'anáhiniidéeh dooleeł. 'Áadóó 'índa diné t'a' béeso nádayókeedii banááda'ii'níł dooleeł.

Section 5. Naabeehó dine'é kéyah kóhoníłtsogo bikáá' kékédaahóh'íj dooleeł dabi'doo'niidgo kéyah bá hasht'e' ndee't'ágoo k'ad Wááshindoon bá yaa 'áhályágoo yikáá' kékédaahat'íj. 'Inda Kiis'áanii dah yikahjí dó' t'áá 'ákót'éego bikéyah hóló. Díi kékahígíi doo ts'ídá 'aanahidoonihgóó bee haz'qá. Diné 'inda Kiis'áanii ła' kékah bá ńdahasdzo yikáá' kékédaahat'íj 'inda ła' t'áadoo le'é yee ła'í danilíjgo kékah haa shíj honíłtsogo bá hadahasdzo yikáá' kékédaahat'íj. Nllááh ha'aahdi kékah binant'aí nlínígíi 'áltse yee lá níigo díi k'ad kékahígíi bikáá' haada honíłtsogo t'áá háida baazh'doo'áałgo t'áadoo le'é t'áá yigáál shíj choyool'íj dooleełii yá 'áhodoolíi. Bee haz'qá haa'í da 'ákólñéehgo, jó 'éí kin sodizin 'ádaat'éii biniiyé bii' 'álah ńda'adleehígíi, 'inda kin bii' da'ólta' dooleełii da, 'áádóó t'áadoo le'é beé 'ák'idahata' danilíni (jooł bee nda'a'né, i'iilkeedí da bá hasht'e hoolyaaii), 'inda t'áadoo le'é yáál bee 'aa dahalts'ídii (naalyéhé bá hooghan, kin bii' da'aáanii, kin bii' da'njahii da) 'áhálnééh biniiyé kékah 'a'ít'aahgo t'áá 'ákót'é. 'Áko ndi kékah binant'aí yee ha'di'ní'ágoo 'éiyá 'ákót'éhígíi biniiyé náánálahjí' kékah baazh'doo'áał bik'é hach'íj na'iilyéego. Diné kékah baazh'ní'ágoo díi kékahígíi t'áá bii' hóló shíj choyooł'íj hgo t'áá choidool'íj, ha'át'íi shíj yá 'áhoolaa shíj t'áá 'éí biniiyégo t'éiyá 'ákót'é. Díi k'ad kékah bik'é na'iilyéego t'óó 'átséed 'a'ít'aah nlínígíi t'áá hó jinízinjí' ła' baazh'doo'áát, 'áko ndi naadijíj 'ashdla' nááhai bilááhgóó 'éí dooda. Naadiin 'ashdla' nááhajíj bee 'ahá na-hojít'ágoo níi'go biiłhah 'azlíjíj go naaltsoos 'ántidí 'ánjídléehgo naadiin 'ashdla' nínáánáhajíj bee 'ahá ninááhojít'aahgo t'áá 'ákózhdoolíi. Díi k'ad kékah ha'át'íhíi da bikáá' bá 'áhálnééh ha'níigo biniiyé 'a'íi'níił dooleeł ha'nínígíi haashíj yit'éego kékah binant'aí ha'níinii bee haz'áanii yá niidooléél, jó 'éí t'éiyá bik'ehgóó baq' ooldah dooleeł. Náhást'éits'áadah dóó bi'qá dízdiinígi yihah yégedqá' Ya'iishjáástsoh wolyéego nídzídígíi biyi' tseebiigóó yoólkáałgo díi kékah 'ada'íi'níígi

ha'a'aahdi bee naaltsoos háána' (54 Stat. 745; 25 U. S. C., 1946 Edition, Sec. 380 wolyéego bikáá' yisdzohígí bikáá' sinil). Kéyah bqah' ádahasdijidii ndi kót'éego 'ada'ii'nííl níigo bikáá' sinil. 'Aadóó kéyah yqah' áadaasdijidii da ba'ákhíní daadziihígíí kót'éego yee 'ák'idaadláago bá 'ál'íjjh kéyah yéé Ɂahjíí' ba'at'ááh yileehgo, jó 'éí t'áá 'ákót'éego náhást'éíts'áadah dóó bi'qq dízdiingóó yihah yéedáq' naaltsoos bee háána' yéé yaa halne'. 'Aadóó bee haz'áanii Kéyah Indians bii' daniliinii bindahaalyéii Ɂa' náádahódlóogo 'át'é. Ɂa' t'ah nahdéé' 'ádaalyaa. 'Éí 'áadéé' bee haz'áanii deiít'ehhéé 'éí t'áá 'ákódaat'é doo Ɂahgo 'ándaalyaa da. Dízdiinígi yihah yéedáq' Ɂah naaltsoos bee hanáánáána' ha'níí ndi 'éí doo Ɂa' Ɂahgo 'ánáyiidlaa da.

Section 6. Naabeehó Dine'é nahat'á bindii'a' dooleełii, bik'ehgo 'ádá dahlwéet'aah dooleełii ła' 'ádá hadeidiléehgo t'áá bee bá haz'q. (Díí k'ad Tribal Constitution wolyéhígíí diné t'áá bí bee haz'áanii 'ádá ndeisyáago yik'ehgo 'ádá dahlwéet'aahii, 'índa yik'ehgo binant'a'i neisnilii 'óolyé. 'Índa bee haz'áanii danilíjgo bik'ehgo béesh bqgh dah naaznilí nínádaha'níili, 'índa bee haz'áanii bik'ehgo diné siláago ndaallníshii da, 'aadóó díkwíí shíj yá'át'éehgo bik'ehgo náás da'íldéehii 'éí constitution deiłní.) Tribal Constitution wolyéego t'áá jíl'áá nt'éé' há 'át'éego saad bik'ehgo hoogáatii 'ádá ndajílyéego 'éí ts'ídá t'áá 'ájíltso hazaad 'íljjgo 'óolzin, hoot'áál nilíj shíj t'áá 'ájíltso 'atah bidahoji'aah nilíj 'ákót'éegogo. Bik'ehgo hoogáat dooleełii saad Tribal Constitution wolyéhígíí Naabeehó Dine'é hazhó'ó ła' 'ádá ndeisyáago 'éidíígií bee bizaad da'íljjgo díí k'ad kodóó bee haz'áanii náánásdlíjgo bik'ehgo da'deezhnishińgíí 'atah yindaha'áa dooleeł. Díí k'ad nahat'á bindii'a' wolyéego ła' 'ádá nináánalyé ha'nínigíí kwii hazhó'ó yaa halne'. Bee nahaz'áanii, 'índa bik'ehgo dahlwéegháahii lá t'áá dahóló ni, 'áadóó łahgóó ha'át'éegi da t'áá bik'eh ndahwiileeh, 'aadóó kodóó diné yá ndaakaii (béesh bqgh dah naaznilí dabidii'níinii da) t'áá bik'eh ndahwiileeh. 'Éí t'áá 'aaníi 'ákót'é. 'Áko ndi doo ts'ídá t'áá 'áltso hálák'ee siláa da nahalingo 'átlé. Ła' bee 'atah hadoohdzihígíí t'áá nihits'qají' kól'í nahalingo 'átlé. 'Áko diné nilíinii t'áá 'áltso t'áá hóteelgo 'atah nihinahat'a' ndaat'i' dooleeł, jó kót'éego yee 'ádaa ntsídaakees. Jó 'áko ndi nílááhdéé' Kéyah Binant'a'i ha'nínigíí haashíj yit'éego yaa ntsékees dooleeł. T'áá yee niha'dee'aahgo shíj yee nihadi'doo'áát. 'Áadóó nahat'á bindii'a' wolyéego saad 'ádá niilyéhígíí t'áá 'aaníi 'ákól-néehgo 'áldó' díí t'áadoo le'é 'atah binahwiit'áago bee nihá haz'q dooleeł dajiníi shíj saad ła' t'áá bá 'qgh dah shijaa' dooleeł. Naabeehó binant'a'i béesh bqgh dah naaznilí ha'nínigíí t'áá 'áltso 'álah nilíjgo díí nahat'á bindii'a' hadilnéhígíí yaa yilqágo ła' hadeididoolińi. Ła' hadeidiilaago naaltsoos bikáá' ndoo'nił dóó diné bitahgóó 'álah náda'adleehgóó diné bich'j' deiłdóoltah, 'áadóó diné t'áá bí haa yit'éego yaa ntsídaakees dooleeł. 'Áadóó 'índa naaltsoos da yee 'adeidiyoonińgo háájí shíj yee ndahodoo'áát. Díí nahat'á bindii'a' wolyéego ła' hadilyaago t'áá daniidzin daaníinii 'alááh 'áneelt'e'go yee naaltsoos 'adaiiżniglo shíj t'áá níidooltsos. Kwii nahat'á bindii'a' wolyéii ła' hadilyaago baa hwiinít'ínígíí biniiyé naaltsoos 'adaha'níił baa ní' diidéehgi shíj 'áldó' ha'át'éego Kéyah Binant'a'i ha'nínigíí yee nihodoo'áát. Díí nahat'á bindii'a' ła' hazhó'ó 'ádá nináánalyá silíjgo Naabeehó dine'é haashíj nílt-sogo díí t'áadoo le'é diné bich'j' hadahat'éehii 'atah nabik'í yádajílti' dooleeł, 'áko ndi díí Kéyah Binant'a'i ha'nínigíí t'áá 'áltso yik'i déez'j' nahalin, t'áá 'áltso bí 'áltse bee bíhólñíiń, 'áko 'índa bee lá 'ooleeł, jó kót'é. 'Áadóó díí nahat'á bindii'a' wolyéego ła' 'ádá hadilyaa silíjgo Kéyah Binant'a'i 'áltse yidínóot'ińi. T'áá bił bihónéedzqágo jó t'áá 'áko bik'ehgo ch'i-hodoogáát. 'Aadóó níwohjí' náás hodeeshzhiiżhgóó háadi da díí nahat'á bindii'a' wolyéii saad yee hadít'éhígíí łahgóó łahgóó 'ánidadolnińiń náhá'níigo diné binant'a'i béesh bqgh dah naaznilí ha'níinii yaa nídaat'íjgo łahgóó 'ánidayoodlińi dooleeł. Saad łahgóó 'ánidadolnińiń shíj naaltsoos bikáá' náháhdzóohgo 'áltse diné bich'j' daóltá' dooleeł. 'Áájí haa yit'éego yaa ntsínaádaakees dooleeł. T'áá 'áko naaltsoos bee 'anáádaha'níiń dooleeł. 'Aadóó Kéyah Binant'a'i ha'níinii bich'j' nádahidi't'éeh dooleeł. K'ad díí kót'éego saad ła' nahijí' háádahadzóohgo ła' bich'qghjí' 'anídadadolzóoh shíj níláah Kéyah Binant'a'i ha'nínigíí t'áá bił bihónéedzqágo, t'áá la' diné yee náás dookahii 'átléé lá jó nízingogo yee lá 'ooleeł dooleeł. 'Éí 'índa háadi shíj bee t'áá nihí diné nohlińiń ts'ídá t'áá nihí 'ádáhooht'aáł dooleeł, Wááshindoon yiaya kéédaħat'ińi yee

dahó'aahgo yee dah da'ahijáahii 'atah baa yinóht'íj dooleel.
Jó wónáasdóó 'ákódaat'éégoo doolkiłii 'át'é.

Section 7. Nílááh ha'aahdi Naabeehó dine'é bibéeso tó-kó'i bibéeso deiłnínígíí ła' t'ah sinil. T'áá bíhiniidéhé bíhiniidéehgo t'áá dego 'anool'qáł nahalingo sinil. K'ad kodóó Naabeehó binant'aí béesh báqah dah naaz'áni danlínígíí díí béesooígíí ha'át'eegi da choidoo'jííl daaníigo ła' ch'ídeedee'aahgo t'áá 'ákódoonííł, 'áko ndi kéyah binant'aí ha'nínígíí yee lá 'asłíí'go t'éiyá 'ákódoonííł. T'ah nahdékéé 'éí díí Naabeehó bibéeso sinilígíí ła'ego 'át'eeego bee haz'áanii bá hólóqogo bik'ehgo ch'íhidit'aah nt'éé'. Jó k'ad 'éí kéyah binant'aí ha'nínígíí t'éiyá yee lá ni'iiłeehgo ch'íhinidéeh dooleeł ha'níigo bee hoo'a' lá.

Section 8. Díí k'ad kodóó neeznáá nááhaijí' binda'doonish ha'níigo biniiyé béeso ch'ideet'ánígíí naanish náás dayít'éehgóó Naabéehó binant'aí 'índa Kiis'áanii binant'aí danilínii da 'áadóó koji' diné t'áá 'altsó Kiis'áanii da bee bił ndahani' dooleeł, 'índa naanish hanáádahat'éehii baa' dahlwiinít'íígoó diné 'índa Kiis'áanii t'áá 'atah nayik'í yádaałti' dooleeł. Diné 'índa Kiis'áanii binant'aí ha'át'éegi da díí naanish hanáádahat'éhígíí nihí kót'éego baa ntsídeiikees daaníigo saad t'áá 'atah 'adayiiníił dooleeł. Jó díí k'ad naat'áanii danlínígíí t'áá 'aaníigoó yindaha'áago 'áadóó níláah ha'a'ahdi kéyah binant'aí ha'nínígíí bił t'áá yá'ánáánát'éehgo t'áá 'éí bik'ehgo ch'ida'iiníish dooleeł. Jó 'éí koji bee haz'áanii 'ánínígíí 'éí t'éiyá yik'ehgo naanish náás yoołt'ih, 'éí bqq 'átsé bee bi'ilníih dooleeł.

Section 9. Social Security wolyéego hastóí, sáanii, 'áłchíni, 'índa hastóí, sáanii, 'áłchíni da bináá' 'ádaadinii bee bíká 'aná'álwo' biniiyé béeso nanideehígíí ha'a'aahdék' Wááshindoon béeso ła' 'atah niné'iñí, 'éí díjidi béeso biniiyé ch'íninéi'-niłgo naakits'áadah nínádízí'. Social Security wolyéhígíí bibeenezház'áanii yik'ehgo dayílníshii saad 3(a), 403(a) dóó 1003(a) wolyéego dah shijaa'ígíí 'ákót'éego yee has'áq lá díí Wááshindoondéé béeso ła' ninániłgíí. States daolyéego nda-hasdzogóó t'áá 'al'qá 'át'éego díí Social Security wolyéego bee 'áká 'aná'álwo'ígíí yideiñnísh. Jó 'éí 'al'qá dine'é danilíinii hólónígíí bee 'át'é. States daolyéego nda-hasdzooígíí ła' Kiis'áanii, 'índa Naabéehó dine'é da 'atah kéédahat'j. 'Akódaat'éégóó 'éí díí Kiis'áanii, 'índa Naabéehó da bich'j 'anídahazt'i' danilíinii bee bíká 'anída'álwo' dooleet biniiyé saad ła' bá 'qah dah naazhjaa' dooleet díí bee nahojis'áanii bík'ehgo dajílníshígíí bitah. 'Azhá Naabéehó bináhásdzo wolyéego, 'índa tł'óó'jí keyah ndaasdzoígíí (allotted lands da daolyéego) yíi' kéédahat'jí ndi t'áá bíká 'anída'álwo' dooleet. Díí k'ad béeso bee 'áká 'aná'álwo'ígíí t'áá táá' náhidizíid bík'eh ha'aahgóó bee naaltsoos 'anídajii'níił dooleet State-jí Social Security wolyéego bee dah jookahígíí, béeso ts'ídá kónéelt'e' Kiis'áanii, Naabéehó da bich'j 'anídahazt'i'ii bee bíká 'iijéé' dajiníigo. Naabéehó, 'índa Kiis'áanii béeso bee bíká 'e'elyeedgi chooz'jídígíí ła' nát'áq hach'j' béeda'iilníih dooleet díí kojí State-jí dah jookahígíí hach'j'. Díí béeso chooz'jídii t'áátlá'i si'ánígíí tseebíi dootł'izh bíghahgo Wááshindoon haa náyii'-níił dooleet. T'áá táá' nínádízí' bík'eh Wááshindoondéé' béeso ch'ihidit'aahgo State-jí Social Security yee dah yikahii bibéeso bitahjí' 'ahi'níił dooleet ha'nínígíí 'éí t'áá 'ákót'é. 'Akó díí béeso Naabéehó dóó Kiis'áanii bich'j 'anídahazt'i'ii bee bíká 'o'oolwod nilíinii t'áátlá'i béeso yilts'ílgíí tseebíi dootł'izh t'áá 'ákódigo hach'j' nát'áq kónál'jí dooleet ha'nínígíí 'éí t'óó 'akáá' dah náánás'nil niljí béeso ła' ch'ínááneedéehgo. 'Aádóó díí k'ad Social Security wolyéii bibeenezház'áanii łahgo saad dah shijaa'ígíí 'áníigo t'áá háíida háká 'aná'álwo' shíjí t'áátlá'i náhidizíidjí' béeso kóníłtsogo bee háká 'aná'álwo dooleet ní. 'Akó't'éego yee has'áq. 'Akó nílááh State-déé' dajíllíinii díí Naabéehó dóó Kiis'áanii bich'j 'anídahazt'i'ii bee bá na-haz'áago náhidizíidjí' bich'j' ndahalyéhéé biláhgoó bich'j' ndajizláago 'éí bee haz'áanii 'ánínéé t'áá 'ákódigo yik'é béeso hach'j' kónéidoodlíił Wááshindoon, 'éí díí béeso chooz'jídii t'áátlá'i si'ánígíí tseebíi dootł'izh bík'eh nínil ha'nínígíí. Kojí bee biláh silí'ęę 'éí doo bík'é ła' haa nídooníł da. Jó 'éí bee haz'áanii 'ánínéé biláhgoó diné bich'j' nazhnílá 'éí bqq. Naabéehó dine'é bich'j 'anídahazt'i'ii, 'índa Kiis'áanii bich'j 'anídahazt'i' danilíinii béeso bee bíká 'aná'álwo'ii díí zhíni Bini 'E'eshjáástsoh wolyéego ndízídígíí biyí' ła' nii'níił, 'éí níléí táá' nídeezidjí' daashíjí níłtsogo Kiis'áanii, 'índa Diné da bich'j 'anídahazt'i'ii yee 'ák'i daasdra' niljí dooleet. 'Éí Wááshindoondi bee naaltsoos yah 'anáníídee'qo béeso Kiis'áá-

ni, 'índa Diné chodayoos'jjidii t'ááláá'í si'ánígíí tseebíí dootl'izh bííghahgo Wááshindoon yee 'análwo' dooleeł ha'nínígíí ɬa' niidoonił.

Section 10. (a) Díí k'ad kodóó bee haz'áanii bik'ehgo da'-deezhnishígíí 'áníigo Wááshindoondi nahat'á yiniiyé dah ní-dinibíjihii ła' bits'á doo'niłgo díí da'deezhnishígíí, naanish náás yit'ihgóó hadeisiid dooleeł ní. Díí k'ad ha'asídí danilíjgo nii'nílgíí 'éí Joint Committee on Navajo-Hopi Indian Administration wolyéé dooleeł. Háálá níléí ha'aahdi nahat'á yiniiyé dah nídinibíjihii, 'adeíí hooghan ha'níníjí 'atah dah nídinibíjihii, 'índa 'ayaáí hooghan ha'níníjí 'atah dah nídinibíjihii ła' 'atah danilíj dooleeł 'éí bąq. K'ad 'éí díí 'adeíí hooghan ha'níníjí dah nídinibíjihii ła' Committee on Interior and Insular Affairs wolyéego biniiyé bits'á nilgo yee dah yikah. 'Áko díí 'adeíí hooghan ha'níníjí dah 'ooldahii yinant'aí níliinii díí k'ad Committee on Interior and Insular Affairs wolyéego yee dah yikahígíí táá'go yaqh haidooniłgo kojí Joint Committee on Navajo-Hopi Indian Administration wolyéhígíí yitah yidoo-nił. 'Áko ndi díí tájílt'ego niho'dee'nilígíí 'al'q qoot'áál wolyéii (political party) t'áá 'ájíltso t'ááłá'í bee dajíljigo 'éí dooda. T'áá ndilt'éhé da t'ááłáhájí nilíjigo da 'éí t'áá 'áko. 'Aádóó 'ayaáí hooghan ha'níníjí t'áá 'ákónáánát'é. 'Ayaáí hooghan wolyéego nahat'á yee dah nídinibíjihii bitahjí 'éí ła' Committee on Public Lands of the House of Representatives wolyéego yee dah yikah, bąq haa'nilii danilíjgo. 'Áko díí 'ayaáí hooghan ha'níníjí dah 'ooldahii yinant'aí níliinii díí k'ad Committee on Public Lands of the House of Representatives yee dah yikahígíí 'al'dó' táá'go yaqh haidooniłgo kojí Joint Committee on Navajo-Hopi Indian Administration wolyéhígíí yitah yidoo-nił. 'Al'dó' t'áá 'ákónáánát'é. Díí tájílt'ego bits'á ho'dee'nilígíí 'al'q qoot'áál (political party) wolyéii t'áá 'ájíltso t'ááłá'í bee dajíljigo 'éí dooda. T'áá ndilt'éhé da t'ááłáhájí nilíjigo da 'éí t'áá 'áko dooleeł. 'Áko díí Joint Committee on Navajo-Hopi Indian Administration dajílj dooleeł biniiyé nídaho'diisdlá'ígíí 'éí hastq jílt'ee dooleeł. Náás hodeeshzhiihgóó háadi da ła' bidíítłizh silíjgo díí k'ad niho'dee'nilígíí t'áá 'éí bik'ehgo ła' ninádooltééł. Díí k'ad hastq jílt'eeego niho'dee'nilígíí 'alqají' há dah sidáa dooleełlii t'áá hó ła' ndazhdooltééł. 'Éí díí niho'dee'nilígíí t'áá 'éí ła'.

(b) Díí k'ad Joint Committee on Navajo-Hopi Indian Administration wolyéego biniiyé hastá jílt'éego niho'dee'nilígíí díí k'ad neeznáá nááhaijí' Naabéehó Dine'é dóó Kiis'áanii bá nda'doonish ha'níigo naanish yii'aahígíí níléi naanish náás deiít'ééhgóó hadajisíid dooleet. 'Índa níléi ɬahgóó naanish doo hah la' daanítígíí da hadzisíid dooleet. Wááshindoondi na-hat'á yiniiyé dah nídinibijíii bits'á dahaas'nílili díkwíigo shíí yee dah yikahgo 'át'é, 'áko díí naanish neeznáá nááhaijí' yii'aah ha'níigo da'deezhnishiíí naanish bitl 'akéé' dahoní'qágóó 'al'qá yiniiyé naaznil. 'Áko 'éí 'áádéé' nihíká 'adooh-jah kwii haz'ánígíí nihíl baa nídadóoh'íjíl dahanlúigo díí Joint Committee on Navajo-Hopi Indian Administration wolyéego biniiyé dziznílili 'áají' bíká 'aníjíjah dooleet. 'Áádóó 'índa t'áá haashíí nízah nináhálzhishgo díí Joint Committee on Navajo-Hopi Indian Administration dajílínígií díí naanish náás deiít'éhígíí bee naaltsoos yah 'anídajíi'níił dooleet Wááshindoondi Nahat'á yiniiyé dah nídinibijíhígíí bich'jí. Yá'át'eehgo naanish náás yit'ihgo 'al'dó' t'áá yá'át'eehgo naanish náás deiít'ééh dajiníigo baa dahojilne' dooleet, 'índa kót'éego la' t'áá 'íiyisíí yá'át'eehgo naanish náás deiít'ééh dooleet dajiníigo da t'áá ha'át'ehégo da nda'jiłkidgo nizhónigo nda'doonish. 'Áádóó 'índa t'áá haa da nízah nináhálzhishgo díí Joint Committee on Navajo-Hopi Indian Administration ha'nínígií Indians Bi-nant'aí Commisioner ha'nínígií hágo néidi'niihgo Indian Bi-nant'aí jíllinii díí kojí Naabéehó Dine'é dóó Kiis'áanii neez-náá nááhaijí' bá 'oonishígíí ha'át'eeego 'atah binijilnish 'ákwii bee 'áada ch'ínáhojít'áah dooleet. 'Áádóó shíí kojí' t'áá yí-nidahódíłkid shíí baa hojilne' dooleet.

(c) Díí k'ad Joint Committee on Navajo-Hopi Indian Administration wolyéego hastóí hastqágo biniiyé nii'nilígíí, doodaii' t'áá 'éí subcommittee deiłníigo nináá'ahí'nilígíí da ts'ídá t'áá hótsaa nahalingo t'áadoo le'é bee bíhólnííh nahalingo 'ályaa. Na'ídíkid biniiyé 'áłah 'áda'aléehgo t'áá yiniiyé 'áłah 'í'doolííł; t'áá haa'í da, 'índa t'áá hoolzhishgi da 'áłah 'é'éleehgo 'áłah 'í'doolííł dóó biniiyéii t'áá yaa ntsídaakees góne' há 'adeidołkił; 'índa ha'át'éegi da 'adaho'niine'jj' díinááł hałníigo t'áá ch'ééh 'ádahałní nahalingo naaltsoos bee ni'ii-

t'eeshii subpoena wolyéhígíí hwee ndeiítsósogo t'áá 'ákodahodoolíí, 'índa ndahodiine'gi 'oo'iinii nilígo hodíílnih daho-dííniidgo t'áá 'ákót'ée dooleeł, doodaii' nléí naanish ndaat'i'gi da naaltsoos bee dzisnlígíí t'áá 'át'é díí committee wolyéego dah yikahii bich'í' niníítl dahodííniidgo t'áá 'ákót'ée; 'índa ha'át'éegi da 'ádee hada'iidzihii oath deiłníngíí bílák'ee naazlágo 'ádabi'diilyaa; 'índa na'ídíkid ts'ídá bee bá haz'á, 'aadóó na'ídíkidgo kodóó bee háá'iidzih shíí naaltsoos yikáá' ndeidooniłgo bee bá haz'á; 'aadóó 'índa t'áá bił bidahónée-dzágá shíí naaltsoos yee ndeií'aahgo; 'aadóó 'índa béeso bá sinilii ndi t'áá yiniiyé choyooł'íjh shíí t'áá yiniiyé choidool'íjh, t'áá 'ákót'éeego bee bá haz'á. Ha'át'éegi da ndahane'go da naaltsoos 'ííl'íni saad yikáá' yoozoh dooleełii ła' shódayooł'teehgo ła' shódeidoł'teeł, 'áko ndi 'éí saad naaltsoos bikáá' yidzohígíí neeznádiin níjaa'go naaki yáál bik'eh ní'ágó naaltsoos há 'ádoolnííl, 'ákwii t'éiyá 'ákót'éeego bee há haz'á, bíláhgóó naaltsoos 'ííl'íni bich'í' nizh'doolélgíí 'éí doda. Díí Joint Committee danilíngíí ha'át'éegi da ch'éeh ha'át'íi da dahodííniidgo, ch'éeh da ndahodííkiggo díí bee haz'áanii neeznáá náhájíi' bik'ehgo nda'diinish ha'nínígíí Násk'ágz nílínii saad 102, 103 dóó 104 wolyéego dah shijaa'ígíí bee haa náhodóot'íjh.

(d) Náhást'éfts'áadah dóó bi'qá naadiin táá'góó yihah yéedáqá' (1923) naanish danitsaaii Wááshindoond bá nda'anishii (jó 'éí Gha'diit'aahii, 'Azeé'ííl'íni, 'índa Bá da'óltáí binaanish danilíini 'ááldeiñi) bik'é nda'iilyée dooleełígíí Wááshindoondi

nahat'á yiniiyé dah ndinibijíí naaltsoos yee ch'ideiz'ah. 'Ał-kéé' dahoni'ágóó kohgo nda'iilyée dooleeł ha'níigo. 'Éí Classification Act of 1923 deiñi. Díí kót'éego bee haz'áanii silíi'go naaltsoos bee ch'íniña' dóó wóshdéé' t'áá díkwiidi shíí saadigíí ła' bii' háádahaasdzo silíi', 'índa saad ła' bih nda-haasdzo. 'Éí beego t'áá yéego ła'ggo 'ánadzaa. Díí k'ad hastóí bits'á'nilgo Joint Committee on Navajo-Hopi Indian Administration wolyéego yee dah diikaiígíí Bilagáana da náánálahdéké' danilíini naanish dayiichíjíí yich'í' nda'iileego bá dadeesh-nish, t'óó bíká' anídaalwo'ii da biniyé ła' ndeidoonił. T'áá 'aaníí 'ákónéehgogo hashíí yit'éego yich'í' nda'iilee dooleeł. Díí bee haz'áanii 1923 yéedáqá' naaltsoos bee háána' yéé bik'ehgo 'éí doda. Díí bee haz'áanii naaltsoos bee háána' ha'nínígíí yee has'ánéé biláahgo daats'í bá nda-al-nishii yich'í' nda'iilee dooleeł. T'áá daats'í bich'í'go, hóla. Jó 'éí t'áá bí bee bídahólníi. Naaltsoos 'ííl'íni danilíini•shíí 'áldó' ła' bá nda-al-nish dooleeł. 'Éí shíí 'áldó' t'áá bí danízingi 'át'éego yich'í' nda'iilee dooleeł. 'Éí dó' k'ad 'ákót'é.

(e) T'áá 'áltso hahodidzaáí díí k'ad kwii saad neeznáni góne' dah shijaa'íi naanish dodooleełii yaa halne'ígíí biniiyé béeso ła' sahdi ndidoot'ááł. Wááshindoondi Senate wolyéego nahat'á yiniiyé dah naháaztánígíí binaaltsoos 'ííl'íni nílínii t'óó naaltsoos t'éiyá yee niidoołtsos, díí naaltsoos niiltsoozígi Joint Committee on Navajo-Hopi Indian Administration wolyéego yee dah yikahii yá 'aláqjí' dah nánidaahii 'ábi'diilyaa shíí dó' bizhi' bikáá' dooleeł.

PUBLIC LAW 474 — 81st CONGRESS

Chapter 92 — 2nd Session — S. 2734

AN ACT

To promote the rehabilitation of the Navajo and Hopi Tribes of Indians and a better utilization of the resources of the Navajo and Hopi Indian Reservations, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in order to further the purposes of existing treaties with the Navajo Indians, to provide facilities, employment, and services essential in combating hunger, disease, poverty, and demoralization among members of the Navajo and Hopi Tribes, to make available the resources of their reservations for use in promoting self-supporting economy and self-reliant communities, and to lay a stable foundation on which these Indians can engage in diversified economic activities and ultimately attain standards of living comparable with those enjoyed by other citizens, the Secretary of the Interior is hereby authorized and directed to undertake, within the limits of the funds from time to time appropriated pursuant to this Act, a program of basic improvements for the conservation and development of the resources of the Navajo and Hopi Indians, the more productive employment of their manpower, and the supplying of means to be used in their rehabilitation, whether on or off the Navajo and Hopi Indian Reservations. Such program shall include the following projects for which capital expenditures in the amount shown after each project listed in the following subsections and totaling \$88,570,000 are hereby authorized to be appropriated:

- (1) Soil and water conservation and range improvement work \$10,000,000.
- (2) Completion and extension of existing irrigation projects, and completion of the investigation to determine the feasibility of the proposed Sam Juan-Shiprock irrigation project, \$9,000,000.
- (3) Surveys and studies of timber, coal, mineral, and other physical and human resources, \$500,000.
- (4) Development of industrial and business enterprises, \$1,000,000.
- (5) Development of opportunities for off-reservation employment and resettlement and assistance in adjustments related thereto, \$3,500,000.
- (6) Relocation and resettlement of Navajo and Hopi Indians (Colorado River Indian Reservation), \$5,750,000.
- (7) Roads and trails, \$20,000,000.
- (8) Telephone and radio communication systems, \$250,000.
- (9) Agency, institutional, and domestic water supply, \$2,500,000.
- (10) Establishment of a revolving loan fund, \$5,000,000.
- (11) Hospital buildings and equipment, and other health conservation measures, \$4,750,000.
- (12) School buildings and equipment, and other educational measures, \$25,000,000.
- (13) Housing and necessary facilities and equipment, \$820,000.
- (14) Common service facilities, \$500,000.

Funds so appropriated shall be available for administration, investigations, plans, construction, and all other objects necessary for or appropriate to the carrying out of the provisions of this Act. Such further sums as may be necessary for or appropriate to the annual operation and maintenance of the projects herein enumerated are hereby also authorized to be appropriated. Funds appropriated under these authorizations shall be in addition to funds made available for use on the Navajo and Hopi Reservations, or with respect to Indians of the Navajo Tribes, out of appropriations heretofore or hereafter granted for the benefit, care, or assistance of Indians in general, or made pursuant to other authorizations now in effect.

SEC. 2. The foregoing program shall be administered in accordance with the provisions of this Act and existing laws relating to Indian affairs, shall include such facilities and services as are requisite for or incidental to the effectuation of the projects herein enumerated, shall apply sustained-yield principles to the administration of all renewable resources, and shall be prosecuted in a manner which will provide for completion of the program, so far as practicable, within ten years from the date of the enactment of this Act. An account of the progress being had in the rehabilitation of the Navajo and Hopi Indians, and of the use made of the funds appropriated to that end under this Act, shall be included in each annual report of the work of the Department of the Interior submitted to the Congress during the period covered by the foregoing program.

Sec. 3. Navajo and Hopi Indians shall be given, whenever practicable, preference in employment on all projects undertaken pursuant to this Act, and, in furtherance of this policy, may be given employment on such projects without regard to the provisions of the civil-service and classification laws. To the fullest extent possible, Indian workers on such projects shall receive on-the-job training in order to enable them to become qualified for more skilled employment.

SEC. 4. The Secretary of the Interior is authorized, under such regulations as he may prescribe, to make loans from the loan fund authorized by section 1 hereof to the Navajo Tribe, or any member or association of members thereof, or to the Hopi Tribe, or any member or association of members thereof, for such productive purposes as, in his judgment, will tend to promote the better utilization of the manpower and resources of the Navajo or Hopi Indians. Sums collected in repayment of such loans and sums collected as interest or other charges thereon shall be credited to the loan fund, and shall be available for the purpose for which the fund was established.

SEC. 5. Any restricted Indian lands owned by the Navajo Tribe, members thereof, or associations of such members, or by the Hopi Tribe, members thereof, or associations of such members, may be leased by the Indian owners, with the approval of the Secretary of the Interior, for public, religious, educational, recreational, or business purposes, including the development or utilization of natural resources in connection with operations under such leases. All leases so granted shall be for a term not to exceed twenty-five years, but may include provisions authorizing their renewal for an additional term of not to exceed twenty-five years, and shall be made under such regulations as may be prescribed by the Secretary. Restricted allotments of deceased Indians may be leased under this section, for the benefit of their heirs or devisees, in the circumstances and by the persons prescribed in the Act of July 8, 1940 (54 Stat. 745; 25 U. S. C., 1946 edition, sec. 380). Nothing contained in this section shall be construed to repeal or affect any authority to lease restricted Indian lands conferred by or pursuant to any other provision of law.

SEC. 6. In order to facilitate the fullest possible participation by the Navajo Tribe in the program authorized by this Act, the members of the tribe shall have the right to adopt a tribal constitution in the manner herein prescribed. Such constitution may provide for the exercise by the Navajo Tribe of any powers vested in the tribe or any organ thereof by existing law, together with such additional powers as the members of the tribe may, with the approval of the Secretary of the Interior, deem proper to include therein. Such constitution shall be formulated by the Navajo Tribal Council at any regular meeting, distributed in printed form to the Navajo

people for consideration, and adopted by secret ballot of the adult members of the Navajo Tribe in an election held under such regulations as the Secretary may prescribe, at which a majority of the qualified votes cast favor such adoption. The constitution shall authorize the fullest possible participation of the Navajos in the administration of their affairs as approved by the Secretary of the Interior and shall become effective when approved by the Secretary. The constitution may be amended from time to time in the same manner as herein provided for its adoption, and the Secretary of the Interior shall approve any amendment which in the opinion of the Secretary of the Interior advances the development of the Navajo people toward the fullest realization and exercise of the rights, privileges, duties, and responsibilities of American citizenship.

SEC. 7. Notwithstanding any other provision of existing law, the tribal funds now on deposit or hereafter placed to the credit of the Navajo Tribe of Indians in the United States Treasury shall be available for such purposes as may be designated by the Navajo Tribal Council and approved by the Secretary of the Interior.

SEC. 8. The Tribal Councils of the Navajo and Hopi Tribes and the Indian communities affected shall be kept informed and afforded opportunity to consider from their inception plans pertaining to the program authorized by this Act. In the administration of the program, the Secretary of the Interior shall consider the recommendations of the tribal councils and shall follow such recommendations whenever he deems them feasible and consistent with the objectives of this Act.

SEC. 9. Beginning with the quarter commencing July 1, 1950, the Secretary of the Treasury shall pay quarterly to each State (from sums made available for making payments to the State under sections 3 (a), 403 (a), and 1003 (a) of the Social Security Act) an amount, in addition to the amounts prescribed to be paid to such State under such sections, equal to 80 per centum of the total amounts of contributions by the State toward expenditures during the preceding quarter by the State, under the State plans approved under the Social Security Act for old age assistance, aid to dependent children, and aid to the needy blind, to Navajo and Hopi Indians residing within the boundaries of the State on reservations or on allotted or trust lands, with respect to whom payments are made to the State by the United States under sections 3 (a), 403 (a), and 1003 (a), respectively, of the Social Security Act, not counting so much of such expenditure to any individual for any month as exceeds the limitations prescribed in such sections.

SEC. 10. (a) There is hereby established a joint congressional committee to be known as the Joint Committee on Navajo-Hopi Indian Administration

(hereinafter referred to as the "committee"), to be composed of three members of the Committee on Interior and Insular Affairs of the Senate to be appointed by the President of the Senate, not more than two of whom shall be from the same political party, and three members of the Committee on Public Lands of the House of Representatives to be appointed by the Speaker of the House of Representatives, not more than two of whom shall be from the same political party. A vacancy in the membership of the committee shall be filled in the same manner as the original selection. The committee shall elect a chairman from among its members.

(b) It shall be the function of the committee to make a continuous study of the programs for the administration and rehabilitation of the Navajo and Hopi Indians, and to review the progress achieved in the execution of such programs. Upon request, the committee shall aid the several standing committees of the Congress having legislative jurisdiction over any part of such programs, and shall make a report to the Senate and the House of Representatives, from time to time, concerning the results of its studies, together with such recommendations as it may deem desirable. The Commissioner of Indian Affairs at the request of the committee, shall consult with the committee from time to time with respect to his activities under this Act.

(c) The committee, or any duly authorized subcommittee thereof, is authorized to hold such hearings, to sit and act at such times and places, to require by subpenea or otherwise the attendance of such witnesses and the production of such books, papers, and documents, to administer such oaths, to take such testimony, to procure such printing and binding, and to make such expenditures as it deems advisable. The cost of stenographic services to report such hearings shall not be in excess of 25 cents per hundred words. The provisions of sections 102 to 104, inclusive, of the Revised Statutes shall apply in case of any failure of any witness to comply with any subpenea or to testify when summoned under authority of this subsection.

(d) The committee is authorized to appoint and, without regard to the Classification Act of 1923, as amended, fix the compensation of such experts, consultants, technicians, and organizations thereof, and clerical and stenographic assistants as it deems necessary and advisable.

(e) There are hereby authorized to be appropriated such sums as may be necessary to carry out the provisions of this section, to be disbursed by the Secretary of the Senate on vouchers signed by the chairman.

Approved April 19, 1950.

A SIMPLIFIED ENGLISH VERSION OF S. 2743, THE NAVAJO-HOPI LONG RANGE BILL

The Act of Congress we are telling about in this paper has been passed to help the Navajo and Hopi Indians to get out of the conditions of poverty they are now in. It is also for the purpose of helping them to make greater and better use of the resources (such as minerals, timber, farm land, men who want to work, etc.) found on the Navajo and Hopi Reservations and for other purposes also.

Section 1. Let this Act be made into law by the Senate and the House of Representatives of the United States of America while they are gathered together in a meeting of Congress. The purposes of this law are many. When treaties were made with the Navajo Tribe, the United States Government tried to provide for helping the Indians to progress and to live well. This law will help the United States to do the things the treaty makers had in mind. This law will help to get rid of hunger, sickness and poverty among the Navajo and Hopi Indians by giving them jobs, hospitals, schools and other help that they now need and do not have; it will also keep the people from becoming discouraged and from drinking and misbehaving in an effort to forget their troubles. This law will help the Navajo and Hopi people to make use of the various resources on their reservations (such as the farm land, grazing land, minerals, oil, coal, water and other things that men use in their living). The use of these resources will help the people to become self-supporting so that they will not have to depend upon anyone else for their living. In this way the Navajo and Hopi Indians can make their living in many different ways, and some day they will be able to live just like other citizens of the United States. From time to time money will be set aside by Congress in accord with the provisions of this Act. The Secretary of the Interior is authorized and ordered to begin a program for the Navajo and Hopi Indians, and is given the right to use the money set aside for the different purposes which are described in this Act; but he cannot use more money than the amounts set aside for each of the purposes. The program will be undertaken by him in order to save and put into use the resources of the Navajo and Hopi Indians; to make use of Navajo and Hopi men who are able and willing to work; and to give the Navajo and Hopi Indians the things they need to make a good living, no matter whether they are on or off

their reservations. This program will include all of the different projects listed below. Congress has authorized the spending of \$88,570,000, for all these projects put together. The amount of money to be allowed and set for each project is also shown below.

(1) As much as \$10,000,000 can be set aside for work that will be done to keep the soil and water from being wasted, and for making the range better.

(2) As much as \$9,000,000 can be set aside to finish the work on irrigation projects that are already in existence, to make them larger, and to look into the matter of the proposed San Juan-Shiprock irrigation project to find out whether or not it would be a good idea to build it.

(3) As much as \$500,000 can be set aside for the purpose of making studies to get more information about such resources as timber, coal, minerals, the number of Navajo and Hopi men and women who are able and willing to work, and other valuable things not mentioned here.

(4) As much as \$1,000,000 can be set aside for the purpose of helping the Navajo and Hopi people to set up businesses and industries.

(5) As much as \$3,500,000 can be set aside for the purpose of helping the Navajo and Hopi Indians to get work away from the reservations. Some of this money can also be used to help people to find places where they can make their homes away from the reservations, and to help them while they are getting themselves settled and learning how to live in their new homes.

(6) As much as \$5,750,000 can be set aside for the purpose of helping Navajo and Hopi Indians who want to make their homes on the Colorado River Reservation.

(7) As much as \$20,000,000 can be set aside for the purpose of building roads and trails.

(8) As much as \$250,000 can be set aside for the purpose of putting in telephones, telephone lines and radios.

(9) As much as \$2,500,000 can be set aside for the purpose of developing water for the use by the Navajo and Hopi Agencies, by the schools and hospitals, and by the people themselves.

(10) As much as \$5,000,000 can be set aside as a fund from

which Navajo and Hopi Indians can get loans. They can use the money which is loaned to them for a certain length of time. At the end of this time they must pay it back so that someone else can use it.

(11) As much as \$4,750,000 can be used for the purpose of building hospitals, buying things needed in the new hospitals, and for other work carried on with regard to health.

(12) As much as \$25,000,000 can be set aside for the purpose of school construction, buying the things needed in the schools, and for other work carried on with regard to education.

(13) As much as \$820,000 can be set aside for the purpose of building houses and other buildings needed by the people who will work on the various projects, and to buy things needed in these houses and other buildings.

(14) As much as \$500,000 can be set aside for the purpose of building warehouses, offices for district supervisors, garages, repair shops, and things like these which are needed for all the different projects.

Money set aside for the different projects as described above can be used for making investigations and plans for putting up necessary buildings, for paying the people who direct the different projects, or for any other purpose necessary to carry out the provisions of this law. (The different projects included in this bill have been listed above.) After these provisions are carried out, money will be needed each year to run all of these schools, hospitals, irrigation projects, and other things as well as to keep the buildings, roads telephones, etc., in good condition after they have been built. This law authorizes the setting aside of money for these purposes each year. However, the money set aside for running and keeping up projects named above will be in addition to money that is usually given for use on the Navajo and Hopi Reservations. It will also be in addition to money the Navajos and Hopis now get from funds set aside to help and care for Indians in general, and it will be in addition to all other money set aside in accord with other laws now in effect permitting appropriations.

Section 2. This program is to be carried out in accord with the provisions of this law, and in accord with other laws now in existence which have to do with Indian Affairs. This program is to include everything necessary to fully carry out all of the projects told about above. In accord with this law, these resources which keep growing back (like timber and grass) will be taken care of in such a way that they will not be killed out, but will keep on growing back as they are used. In that way these resources will always be available. This program will be carried on in such a way that it will be completed, so far as possible, within ten years from the date on which this law was passed. Every year the Department of the Interior makes a report to Congress, telling Congress what it has done during the year. In accord with law, for the ten-year period of this program, the yearly report of the Department of the Interior will tell about the progress being made in getting the Navajos and Hopis back on their own feet, and will tell how the money set aside according to this law is being spent.

Section 3. The Navajo and Hopi Indians will be given the first chance at jobs that become available on all the different projects named in this law, provided they know how to do the work. They will be given first chance and hired if they know how to do the work even though they cannot come up to all the provisions of the Civil Service and Classification laws. To the fullest extent possible, Navajo and Hopi Indians working in these different projects will be given training in the job at the same time they are working on it. This way they can be helped to learn more about how to do the work, and they can go on to jobs that require more skill.

Section 4. In the first section of this law, there is provision for the setting up of a loan fund. The Secretary of the Interior can make any rules he wants to make with regard to lending this money. He has the right to make loans from this loan fund to the Navajo or Hopi tribe, to any individual Navajo or Hopi Indian, or to any group of Navajos or Hopis who are organized together. He is allowed to make these loans for any purpose which he thinks will give jobs to more people, or for any purpose which will help the Navajo or Hopi Indians to get

a better living from their resources. When borrowers pay back the money that was loaned to them, or when they pay interest, this money will be put back in the loan fund so it can be used again for the purpose for which this fund was got up.

Section 5. The Navajo and Hopi tribes each own certain areas of land which are protected for them by the Government, and which they cannot sell to outsiders. Some of the Navajos and Hopi Indians own pieces of land of this kind as individuals, and there are also associations of Navajos or Hopis who own pieces of land as a group. If the Secretary of the Interior approves, the owners of these areas of land are permitted to lease them for the purpose of setting up things for public use, for the building of churches or missions, for the building of schools, for recreation (as a baseball park or a theater), or for businesses (such as trading posts, restaurants or tourist courts). When they lease their land for these purposes they can also give the person to whom they leased it the right to develop and use natural resources on that land in connection with that person's operation under the lease. They cannot lease their land for longer than twenty-five years, but they can promise to renew the lease for an additional twenty-five years. All such leases will be made in accord with whatever rules the Secretary of the Interior may want to make. The Act of July 8, 1940, (5G Stat. 745; 25 U. S. C., 1946 Edition, Sec. 380) tells who has the right to lease land which belongs to someone who has died, and it tells how and when such land can be leased. The land that belonged to people who have died can be leased for the benefit of those to whom they left it by the persons name in the Act of July 8, 1940. There are other laws that provided for the leasing of Indian lands of the kind which are protected for the Indians by the Government. Nothing in this Section can be taken to mean that those other laws are repealed or changed.

Section 6. The Navajo Tribe shall have the right to make up and adopt a Tribal Constitution. (By a Tribal Constitution we mean a plan, made by the people, for the purpose of governing themselves. The plan called a constitution, is made up of laws and rules telling just how the **Tribal Council** is to be set up; just how Law and Order is to be administered; just what the laws are that govern people's behaviour, and many other things of that kind which are very important to the tribe in carrying on a well-ordered life.) A Tribal Constitution will give the Navajo people a chance to take part in the program authorized by this law to the greatest extent possible. It tells below how the Navajos are to go about the matter of making up a constitution for themselves. Laws already in existence recognize the fact that the tribe, or something that is representative of the tribe (such as the Tribal Council), already has the power to do or decide certain things for itself. The tribe may want to get the right to decide other things for itself which it is not allowed to decide at present. If the Secretary of the Interior approves, the tribe will be allowed to have more power. This power will be in addition to the power already given, in accord with existing laws. The constitution that the Navajos make up will provide for all the matters they are authorized to decide or act on for themselves. The Navajo Constitution is to be made up by the Navajo Tribal Council at any regular meeting. When the Council has finished making it up, it will be printed and copies will be given to the Navajo people so they can think about it. Then there will be an election to find out whether or not the Navajo people want this constitution. If more people vote for it than against it, it will be adopted. The Secretary of the Interior will set the rules for carrying on the election in regard to the constitution. This constitution will give the Navajos an organization through which they can take the greatest possible part in carrying on their affairs. However, the constitution that the Navajos draw up for themselves must be approved by the Secretary of the Interior. This constitution will go into effect as soon as the Secretary of the Interior approves it. As time goes on the Navajos may want to change some of the provisions of their constitution. They can do this by having the Tribal Council decide on what the changes are to be. Then the new provisions will be written down and distributed among the people so they can think about them. Then at an election they will decide whether or not to make the change. The changes will then be sent to

the Secretary of the Interior for his approval. The Secretary of the Interior will approve of any such change in the constitution if he thinks that it will help the Navajo people to move toward the time when they will have all the rights and privileges, and responsibilities, and will perform all of the duties that go with being a citizen of this country.

Section 7. There are tribal funds now in the Treasury of the United States, and more will be put there from time to time in the future. All this money can be used for any purposes the Tribal Council wants to use it for, as long as the Secretary of the Interior approves. This new law takes the place of any other existing laws regarding the spending of Navajo tribal funds.

Section 8. The Navajo and Hopi Tribal Councils and the Navajo and Hopi people shall be kept informed what is planned or what is being done in connection with this program, and they shall be given a chance to think about the different plans in this program right from the day these plans are first made. The Tribal Councils of the Navajos and the Hopis may want to say how they would like to go about making and carrying out a certain plan. The Secretary of the Interior shall do it in the way the tribal councils recommend if he thinks that would be the best way to do it, and that it would be in line with the purposes of this law.

Section 9. Under sections 3(a), 403(a) and 1003(a) of the Social Security Act there are provisions by which the Secretary of the Treasury pays money to the different states four times each year to help them carry on their Social Security programs. Each state has a plan for making payments to help old people, dependent children, and blind people whenever they need relief. The states where Navajos and Hopis live have each made provisions in their plans for including Navajo and Hopi Indians who are old, blind or who are dependent children needing help, and who live on reservations, allotted land or trust land inside the state boundaries. At the end of each three months period the different states will tell the government how much they paid out to help Navajo and Hopi Indians. Then the government will give back to the states eighty cents (80c) on every dollar spent by the states to help the Navajos and Hopis. This money the government gives to them will be in addition to the amount of money the states get from the Secretary of the Treasury four times each year for their Social Security program. However, according to the Social Security law, there is a limit as to how much money a person can be given in any one month for relief. If the state gives a person more than this law allows, the government will not pay the state back for the amount of money given to a person beyond the limit set by law. As we said before, the government will pay back eighty cents (80c) of each dollar the state spends to help Indians who are old, blind or dependent children. However, the government gives the states money every three months to help all the people living in the state, who need relief. If the Navajos and Hopis were counted in with the rest of the people living in the state they would get a share of this money too. So the amount they would get as a share of the state gave them Social Security benefits along with the rest of the people in the state will be taken out of that eighty cents (80c) the government pays back to the state for every dollar the state spends to give relief to Indians. This government payment to the states of eighty cents on each dollar the state spends on Navajos and Hopi Indians for relief to the old, the needy blind, and the dependent children will begin with the three-month period starting July 1, 1950.

Section 10. (a) In accord with this Act, a government committee is to be set up. The committee will be called the Joint committee on Navajo-Hopi Indian Administration, because it will be made up of members of Congress from both the Upper and Lower Houses. There is already a committee called the committee on Interior and Insular Affairs in the Senate or Upper House. The President of the Senate will name three men from the committee on Interior and Insular Affairs to be members of the Joint Committee on Navajo-Hopi Indian Administration. Not more than two of those three men named can belong to the same political party. In the Lower House of Congress there is already a committee called the committee on Public Lands of the House of Representatives. The Speaker

of the House of Representatives will name three men from the Committee on Public Lands of the House of Representatives to be members of the Joint Committee on Navajo-Hopi Indian Administration. Not more than two of these men who are named can belong to the same political party. Whenever there is a vacancy in the Joint Committee on Navajo-Hopi Indian Administration, this vacancy will be filled in the same way as the original members were chosen, which we have just told about. When it is set up, this Joint Committee on Navajo-Hopi Indian Administration is to choose a chairman from among its members.

(b) This Joint Committee on Navajo-Hopi Indian Administration will be set up for the purpose of watching the progress of the different programs (work) provided for in this Act for the purpose of helping the Navajo and Hopi Indians to become self-supporting citizens. Also, from time to time this Committee will look into the different programs to see how fast they are moving along. There are several different committees in Congress that have to do with making laws in connection with some of the programs described in this Act. The Joint Committee on Navajo-Hopi Indian Administration will help these different committees of Congress whenever their help is asked for. Also, this Joint Committee on Navajo-Hopi Indian Administration shall make a report to the Upper and to the Lower House of Congress from time to time to tell the Congressmen what they have learned about the way the program is being carried out; and this Committee has the right to tell Congress what it thinks should be done; or how it thinks something should be done. From time to time the commissioner of Indian Affairs shall go to talk over his doings in connection with this Long Range Program with the Joint Committee on Navajo-Hopi Indian Administration. He will do this whenever the Committee asks him to do so.

(c) Either this Joint Committee on Navajo-Hopi Indian Administration, or any smaller committee (subcommittee) it may set up to represent it, has the right to do certain things. It is given the right to hold meetings or take the kind of action it thinks is necessary at any time or place; it can get a paper called subpoena, or do anything else that is necessary to make a person act as a witness, or to make a person turn over books, records, or other papers to the Committee; it can administer oaths; it can ask questions of people and write down what they say; it can have anything printed and made into a book that it thinks necessary; and it can spend money whenever necessary. When this committee hires someone to write down what is said at hearings, it cannot pay this person more than twenty-five cents (25c) for each hundred words written down. When any person is called by this Committee as a witness, and that person does not obey the Committee's order to come, or if that person refuses to tell what he knows, or if he will not answer questions, the provisions of Sections 102, 103 and 104 of the Revised Statutes shall apply to him. (According to this law, Congress has the right to tell a person that he must answer any question they may ask him, or show them any papers or other records they tell him to show them. If he refuses to do what they tell him to do he can be punished, and this law tells what the punishment shall be.)

(d) In 1923 an Act was passed by Congress telling how much the people who do certain kinds of work (as lawyers, doctors, teachers, etc.) can be paid if they work for the government. This Act is called the Classification Act of 1923, and its rules have been changed or new ones added from time to time. This Joint Committee on Navajo-Hopi Indian Administration may want to hire experts and other people who can advise and help the Committee from time to time. When these experts are hired, the Committee does not have to pay them in accord with the Classification Act of 1923. The Committee can pay them more or less than the amounts provided for different kinds of workers according to that Act. It is up to the Committee how much to pay these experts. It can also hire clerks and stenographers when needed and pay them any amount it wants to.

(e) Money needed to carry out the provisions of Section 10 of this Act can be set aside when necessary. This money will be paid out by the Secretary of the Senate (on vouchers), with the approval of the Chairman of the Joint Committee on Navajo-Hopi Indian Administration.

BIK'EHGO NAALTSOOS 'ADAHANÍLIGÍÍ T'OO BAA HANE'II

Bee haz'áanii naaltsoos bik'ehgo 'adaha'nííł dooleetlii Tségháhoodzánígi Diné binant'aí béesh bąqñ dah naaznilí danilínigíí yaa ndaast'íjíid. 'Áłtsé t'áá níláahdi nihidine'é bił keédaahwiit'íinii bił baa ndadísít'íjíil dóó 'áádéé' shíj ha'át' eego yaa ntsídaakees dooleet daaníigo dah ndahidiikai. Díí k'ad 'Aak'eego Bini'anit'áq Tsoh dabidii'níígi biyí' béesh bąqñ dah naaznilí yah 'anáánájeh, 'áko 'índa nílááhdéé' diné 'áadaaníí-nii bénínáádahódzin dooleet dadííniid. Naaltsoos diné bizaad bee bik'ida'ashchíjígo t'áá náhidiziíid bik'eh hahinidéhígíí bikáá' 'ádeilyaa ni' díí bee haz'áanii dooleet ha'nínígíí, 'éí kwii t'áá 'áhoołts'íisíigo bee 'ahił náádahodiilnih.

Kwii t'oo 'agháadi 'ádaat'é nahalinígíí t'éiyá naaltsoos bi-káá' yisdzoh.

1. T'ah nahdékéé' 'éí 'Aak'ego béisht báqah dah naaznilí naaltsoos bá 'anídaha'nił nt'éé' lá. 'Éí 'ákót'éego bee haz'áanii sáñi nilínigíí yee has'qá nt'éé' lá. Díí bee haz'áanii 'ániidí nilíjgo nináánályéhígíí 'ániigo 'éí Dqago Wóózhch'jjd wolyéego ndízídígíí bini naaltsoos 'anídaha'nił dooleeł ní. Jó 'éí díí bee haz'áanii nináánályé ha'nínigíí Diné ndeidiiláago 'éí 'ákót'ée dooleeł. 'Aak'ego naaltsoos 'anídaha'niłéé náás doot'áál nínigíí naakigo haz'qá biniinaa 'ákódoonííł. 'Aláqjí'ígíí 'éiyá Wóózhch'jjd binigo Diné t'áá 'altso t'áá kóó kéédahat'jj ɬeh dóó 'ákohgo tł'óó'góó nda'anishígíí t'áá bá 'ádaadin ɬeh. Ts'ídá kóne' naaltsoos 'adaha'nił bá 'ályaago la' 'éí Diné t'áá 'altso shóidoot'eeł. Náábíkéé' góne' nilínigíí 'éí k'ad 'Aak'ego naaltsoos 'ahi'nił bee nihá haz'áneé t'áá 'iiyisíí koshídékéé hoolzhish, 'áko díí bik'ehgo naaltsoos 'adahidii'niłigíí t'áadoo hazhóó daniłl'íni, 'áko 'éí Wóózhch'jjd bini naaltsoos 'adahidoo'nił nínigíí bik'ehgogo 'éiyá t'áá 'áníltso bik'i dadi'diitjííł.

2. 'Áltseenáa' bee haz'áanii nilínéé bik'ehgo 'éiyá naaltsoos 'adahizhdooniłii naaltsoos 'adaha'nííl bítséedi doo házhi' 'ádaalne' da nt'éé'. Díí 'ániidí nilíjgo nináánáltsósígií 'ániigó 'éiyá naaltsoos 'ahidoo'niłii' naaki nídeezid da hadziihgo naaltsoos 'adahizhdooniłii ts'ídá t'áá 'ájíltso házhi' 'ádadoolnił. Díí kwe'é saad bik'i yisdzohígíí k'ehgo tł'óó'jí Bilagáana binnant'aí dooleełii já naaltsoos 'anídayii'nił. Naabéehó Dine'énílinii Wááshindoondi dah dínóodaałii dóó kéyah hadahwiisdzo já dah dínóodaałii bá 'i'ii'nííl góne' nihí dó 'atah 'i'iyíi'nííl dooleełgo nihá nihodeet'q. 'Éí bqq díí t'áá nihí nihikéyah nihíl haz'áqgi 'áájí naaltsoos 'ahi'nííl yaa naakaiígíík'ehgo 'ádiilnííl. Díí bik'ehgo naaltsoos 'ahi'nííl haz'áqjí 'ihwiidiil'ááł, 'áko náasdi tł'óó'jí naaltsoos 'adaha'nííl bee nihá hoo'a'ígiíi doo nihá nanitł'a da dooleeł.

3. Nahdékéé' naaltsoos 'ándaha'niłéé' bik'ehgo 'éí naaltsoos 'at'ąąq 'át'éego daashdléezhgo ndaazbqsgo 'anídaha'nił nt'éé'. Díí k'ad bee haz'ąąq dooleeł ha'nínígíí 'éiyá 'éí naaltsoos daashdlézhígíí nahjíi' kwíidoolšíłgo bitsásłk'ehgi naaltsoos t'áá' 'áájí biniiyé 'ádaalyaaígíí 'adaha'níł dooleeł. 'Aldó' tl'oo'jí Bilagáana 'íítl'ínígíí t'óó biniit'aají' 'át'ée doo. Díí bik'ehgo naaltsoos 'ahi'níł 'ániidí siłtsoozígíí ɬahgo, t'áá yéego ɬahgo 'át'ée dooleeł. Jó 'éí naaltsoos há 'adahidoo'niłígíí hoda'al-yaago naaltsoos 'adahidoo'niłígíí bikáá' ndzizdáa doo. 'Áko ɬa' da naaltsoos 'ooh'áadgo nihinant'aí dooleetlii bá 'ooh'á-dígíí yikáá' sidáhígíí biiighahgi 'adoohsóh. Díí béesh bqñh dah si'áni dadooleejí 'éí daashjíi néeláq' naaltsoos yikáá' naháaz-táq dooleeł. 'Áko ndi t'áá nihíñ dah nahaz'qágóó bá 'adadi'-yoohnił biniiyé nihich'íi' nii'nili 'éiyá ɬichíi'go binída' asdzoo dooleeł. 'Éí bee t'áá bééházíni dooleeł. Doo binída' asdzooígíí 'éí náánáłahdi keédaħħat'iñii bá 'át'é 'ííshjáa.

4. 'Áłtséédáq' 'i'ii'nííł bibeehaz'áanii yéé k'ehgo 'éiyá Naabéehó bikéyah díjígó 'aháádzó nít'éé' province wolyéego. Díi díjígó hahoodzooígíi 'éí t'ah t'áá 'ákót'é. 'Áko ḥahgo hahoodzó yii' k'éédaħat'iinii diné béésh báqħ dah naaz'áni yá 'aláqajjí' dah nánidaah dooleeħi īħa' ndeiltééh, doodaii' hahoodzooígíi naakigo da diné t'áála'íígíi 'aláqajjí' dah nánidaahí biniiyé 'ádá ndeiltééh. Díi kóne' saad dah shijaa'go yéelta'ígií bik'ehgo naaltsoos 'ahi'nííł hanáádílyaa ha'nínígíi biyi' t'ah t'áá bikáá' yisdzo. T'ah nahdée' yéé k'ehgo 'éiyá díi province díjigo kéyah niidzooígíi biyi' hótsaago 'álah da'aleeh bá dei'ahd nít'éé'. 'Áko 'álah 'aleeh dei'ahgo 'aheedanízáádék' 'álah jileehgo 'ádah nánidaah dooleeħi biniiyé 'idazħħiilteħħígíi baa ńdaji-t'íjh nít'éé'. 'Áko 'éí k'ehgogo doo 'áltso 'aheeħt'éego diné 'álah nádleeh da nít'éé'. ḥa' diné nízaadi k'éédaħat'i. T'áá 'áháánígi k'éédaħat'ińígíi t'éiyá 'aghá nahalingo 'álah nádleeh nít'éé'. 'Áko jó bjjí da 'ádeinízínígíi 'atísgo yee ńdiijah. 'Ei

bąq̓ díī bik'ehgo 'i'ii'níił 'ániidí háát'i'ígíi 'áníigo 'éiyá níléí naaltsoos 'adaha'níił bá dahoo'aahgóó 'áłtsé 'áłah da'aleehgo náánáńahdi province headquarters hoolyéedi 'áłah 'aleeh nii-t'qago hastóí ła' 'ákqóó há doogáałii ła' ndajiłtééh, 'áko 'éí 'áadi 'áłah yileehígíi béésh bąq̓ dah naaznílí yá 'aláqají' dah nánídaah dooleetii ła' yee hadaadzih, 'éí dooleet ha'niih. 'Éí 'áadi yiniiyé niheeskai yéé 'éiyá yaa nídaat'íjhgó 'aláqají' dah dínóodaałii yá nídiijah. 'Éí níléí bidine'é yá ndaakaii 'ádaaní-nígíi bik'ehgo háájí shíj yá nídi'nah. Kót'íjhgó 'áko 'azhá nízaadi keédaħoħojit'íj ndi diné há níyáhígíi 'éí há haadzih.

5. Nahdék' bee haz'áneé k'ehgo 'éí 'aláqají' dah nánídaahiijí biniiyé há 'ada'ii'nílgíí t'a' dzizí diné bił 'ahihó'dii'nil yéé bíjí t'áá 'ahídaóltq'go hó t'áátlá'i dzizínílgíí biláahdi naaltsoos há 'anidahgo, 'ákohgo 'índa hozhniłnééh nt'éé'. Ndi 'éí doo 'ádooníił da lá. Nahdék' nihahastói t'a' t'áadoo bá 'ákódzaa da. Biniinaago díí 'aláqají' dah 'anidaah biniiyé 'ahihodii'nilílgíí naaki aláqají' naaltsoos t'a' há 'anánídaahílgíí bikéédéé' há nááhoo'aahgo 'éí nizhdilt'éego há 'anááda'jii'nił. 'Éí díí nizhdilt'éhílgíí 'aláahgo naaltsoos há 'aníídee'ii 'éí hozhniłnééh. T'áá 'a'ohígíí 'éí 'akéédéé' dah sidáhílgíí jileeh nt'éé'. Kónát'jihgo 'ahaa hozhneesnánéé ha'át'ii da baa hwiinít'jihgo 'alghazh'dit'áah yileeh dóó 'ahijoolch'jíid, 'azhá t'áátlá'iílgíí biniiyé 'atkéé' dah jizkée ndi. Díí bik'ehgo 'íii'níił 'ániidí nílinílgíí 'ániigo 'aláqají' dah nánídaah dooleełii biniiyé 'idadoot-teehílgíí t'áá bí bikéédéé' dah sidáa dooleełii niidi'áah. 'Akó'óolyéenii bił ndinisht'ée dooleeł niih. 'Áko 'éí ndilt'éego t'áá 'ahíóltq'go bá 'adazhdi'yoonił. 'Áko doo 'ahoolch'jíid da. Háálá bí doo 'ahaa 'aho'niilnáa da. 'Éí t'áá 'ahídaóltq'go 'ahidahodii'nilgo háádék' shíjí bá naaltsoos 'aghá níídee' shíjí honeesnáa dooleeł.

6. Nléí Diné bikéyah tł'óo'di Diné ńa' naanish yiniiyé da-bighan, béésh hadaagéedgóó da. 'Akódaat'éégóó naaltsoos 'ahi'nííł bee bá dahwiidoo'aał t'áá dabitahgóó. Ndi t'áá hastánigo haz'q há 'ákódoolnííł. Há 'ákódaalyaago naaltsoos 'ahi'nííł baa hoolzhiihgo doo 'áádéké' hagáál ninádaazt'i' da dooleeł t'áadoo biniiyéhégóó. 'Áłtséedqá' yéé k'ehgo 'éiyá 'ákódaat'éhígíí doo bee haz'q da nít'éé'. K'adígíí 'éiyá yee nihá has'q dooleeł. 'Éí absentee voting wolyé 'ákót'éego 'atah naaltsoos 'aji'áadgo.

7. Díidí béesh baqh dah naaznili niilteeh biniiyé 'álah dasoolíjíj 'Ánihwii'aahii dadooleełii dó' t'áá nihí ndahidoohniłníigo bikáá' 'alldó' díi 'ániid hanáádílyaaígíi. Yówohdáq' 'éiyá 'éí ndi Wááshindoon nihá ndaviiñíł nít'éé'

Díidí bik'ehgo naaltsoos 'adaha'nííł hanádílyaa yígií 'álah nda'adleehgóó diné t'áá bí 'ádaanínéé, laanaa daanínéé bik'ehgo hadilyaii 'át'é. K'ad nihí nihílák'ee siłtsooz. T'áá daatsí 'aaníí kót'éego danohsin. 'Éí doodago 'ałdó' dooda. T'áá nihí hazhó'ó baa ntsídaahkees. 'Áadóó k'ad nihí béésh bąqñ dah naaz'áni danilínígií bee bił ndahodoołníh. 'Áko 'Aak'ego Bini 'Anit'áqtsoh wolyéhígíí bini Tségháhoodzánígi 'álah náá'ásdlíjígo kodóó 'ádadooniidi k'ehgo nihá ndidoo'nah 'áadi. Ndadoołtsoozgo díí tł'óó'góó naaltsoos 'adaha'nííł baa nda'aldeehígíí 'íhoo'aah bee baa nohkááh nilíj dooleet. Bikéédéé' nihá nááhonít'i'ii díí kéyah hadahwiisdzó state wol-yéhígíí dóó Wááshindoón bikéyah bikáá'jí 'íii'nííł bee ndahoot'aahgo kóó naaltsoos 'atah 'anídahoh'nił dooleet. Díigi 'át'éego 'óhłéehgo nihíł dah nahaz'áqádéé' 'ádadohníinii nihí béésh bąqñ dah naaz'áni 'álah nádleehgo nihinahat'a' yee ndahodii'aah dooleet. 'Índa t'áá 'éí bik'ehgo tł'óó'jí hoodzojí, doodaii' Wááshindoondi dah ndahígíí bá 'íii'nííł néít aahgo naaltsoos 'anídahoh'niłígíí beego kodóó 'ádii'níinii 'íljj dooleet. Díí bee haz'áanii kwe'é 'ałkéé' níjaa'ígíí ts'ídá yéego hazhó'ó baa ntsídaahkees dooleet.

THE NEW PROPOSED ELECTION RULES

At the last Council meeting they discussed the new rules for Council elections. The Councillors decided to take them home to their people to discuss them, and give their decision at the meeting to be held in September. We gave the rules themselves in last month's paper, and we will just tell about them briefly again here.

Here are the highlights on the proposed new rules for carrying on Tribal elections.

1. According to the old rules the election was to take place in the fall. If the new rules are adopted the election will take place in March. There are two reasons for changing the date. One is that, in March, few people are away from the reservation working and they will be at home to vote. The other is that there wouldn't be time to carry out the new voting

procedure this year if the date is not advanced to March.

2. According to the old regulations, voters did not have to register before voting. According to the new regulations voters would have to register a couple of months before election time. This is the way white people carry on their elections outside the reservation. The Navajos now have the right to vote in State and national elections, and it is well that they carry on their own elections on the reservation something like the white people carry on theirs on the outside. This way they can learn how to go about the matter of voting, and it will be easy for them to take part in off-reservation elections.

3. According to the old regulations voting was by colored balls. According to the new it would be by a paper ballot something like the white people use in their elections. The big difference will be in that the candidates for the various offices will have their pictures printed on the ballot. When you vote you just look for the picture of the man you want to vote for. There are lots of candidates for delegate, but the ones you will be concerned with will be encircled in red, so it will be easy for you to find them.

4. According to the old regulations, the reservation is divided into 4 areas called provinces. Each one of these areas can nominate a different man as a candidate for the office of Chairman, or two or more of them can nominate the same man if they want to. These 4 divisions of the reservation have been kept in the new rules. However, according to the old rules, a big meeting was called in each province to nominate a candidate for Chairman. The people from all over that province had to come to the meeting if they wanted to take part in the nominating. Some people lived a long way from the place where the meeting was called, so not many of the people from far away came. Only those who lived nearby came. This gave the people from nearby an unfair advantage. According to the new rules, each one of the election communities (voting precincts) in each province will get together and name one man to represent them at the nominating convention. This man will go to the meeting and speak for

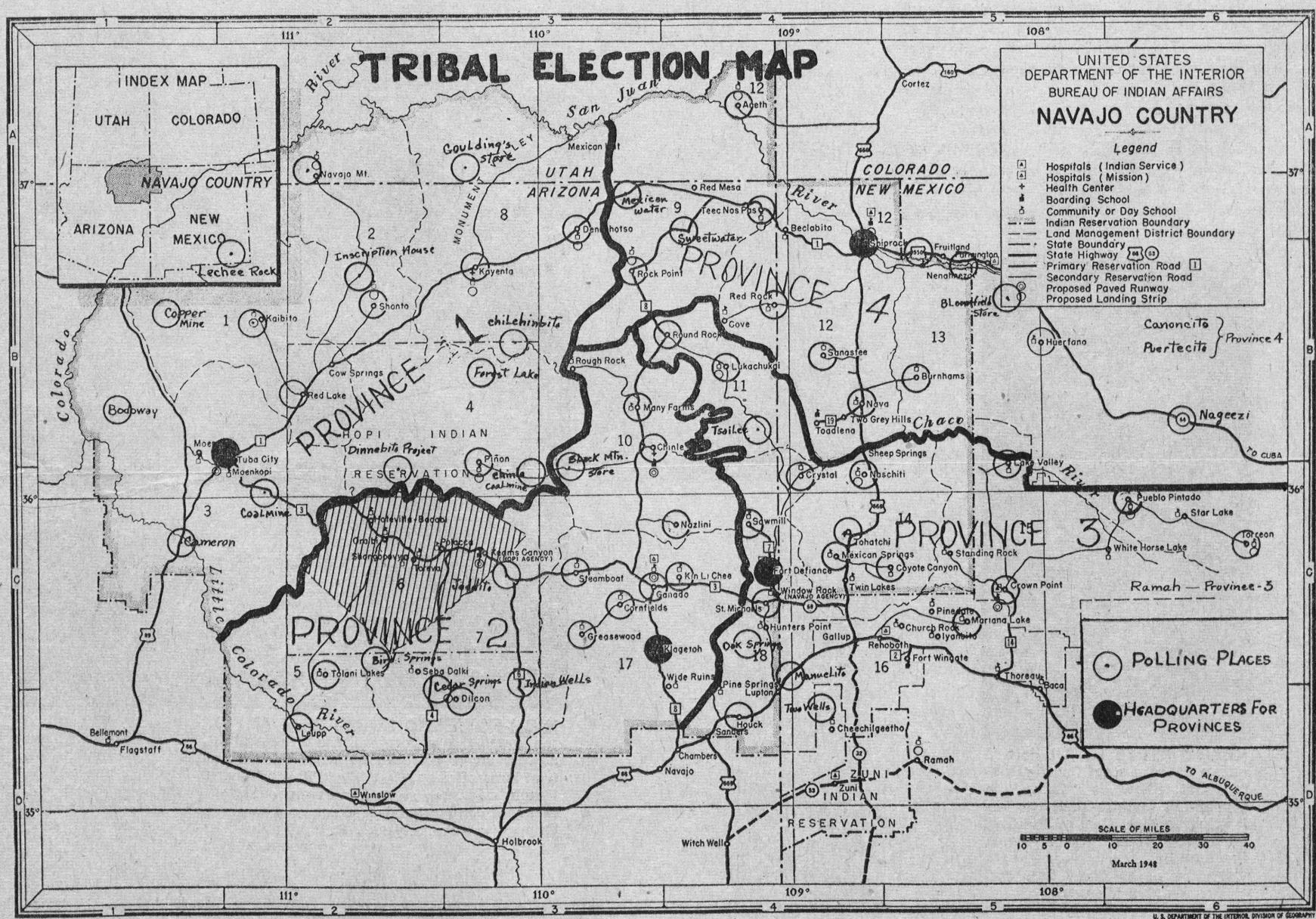
the people of his community. He will know who his people support for the office of Chairman, and he will vote the way he thinks his people would want to vote if they were at the meeting. Only these delegates will be allowed to vote, so that gives everybody in the voting province an equal voice in the nominating, no matter how far away they may live.

5. According to the old regulations, to win the election as Chairman, a man had to get more votes himself than all the rest of his opponents put together. Usually no one candidate got this many votes the first time, so there had to be another election between the two high men to decide which one would be chairman. The man winning this second election would be Chairman, and the other man would be Vice Chairman. People said they didn't like this system because the Chairman and Vice Chairman were then political opponents, and during their term in office they wouldn't pull together. According to the new rules, as soon as a candidate has been named, he himself will say who he wants as his Vice Chairman. Then the voters will vote on that pair of men, together. The pair getting the greatest number of votes will win the election.

6. Voting places will be set up in not more than six places off the reservation where Navajos are working, to give them a chance to vote even though they cannot make a trip home for that purpose. The old rules made no provision for off-reservation absentee voting.

7. According to the new regulations the Navajos will elect their own judges. Previously the government named the judges.

This new regulation is made up of the ideas Navajos have expressed at their meetings. Now it is up to you whether you want it or not. Think about it, and tell your Councilman how you want him to vote on it at the Council meeting in September. If you decide to adopt it you will learn how to go about voting outside the reservation. The next step will be to start taking part in those State and National elections. Through your own election system you can have a voice in your tribal government. And using what you learned in your tribal election you can have a voice in State and National government. Give this law your thought.



ŁA' DA DAATS'Í T'ÁÁ K'AD YAÁL NIHAA DAASTS'ID?

Díí k'ad t'áadoo nídi 'át'é. Nléí nda'iichiíhgó dóó diné daninéégoo t'áá 'ałtso bééhózíngó 'óólzin. Kót'éego yee has'qá díí kéyah bikáá' kééhwiit'ínígíí. 'Inda Naabeehó bił honít'i'jí t'áá 'ákót'éego bééhózíngó 'óólzingo yá'át'éeh t'áá nílááh Bilagáana bitahjí 'át'éhígi 'át'éego.

Bilagáana bitahjí 'éí níléí kéyah dah nahaz'qágoo naaltsoos há hadeidile'ii ndá. 'Awéé' ndahachíihii, 'Inda diné danéenééłii t'áá 'ałtso naaltsoos yá hadeidile' yiniiyé naaltsoos neisxí. Naaltsoos hadeidile' shíjí yah 'ánda-yii'níílgó t'ááláá' diné naaltsoos bá hadilyaa shíjí bik'é díjí yáál baa dahanííł. 'Éí nílááh statejí yee dah yikahii yik'é hach'íjí nda'iilé. Naabeehó 'ałdó' kót'éego naaltsoos há hadeidile'ígíí bitah hólózgo yá'át'éeh. Diné bił dah ndahaz'qágoo naaki da yiniiyé níkéego 'ályago 'éí naaltsoos há hadeidile'go 'ályago yá'át'éeh dooleeł. Dóó t'áá 'ákót'éego kwii 'áninígi 'át'éego bik'é nihich'íjí na'iilyée dooleeł naaltsoosigíí yah 'anídhoh'níílgó.

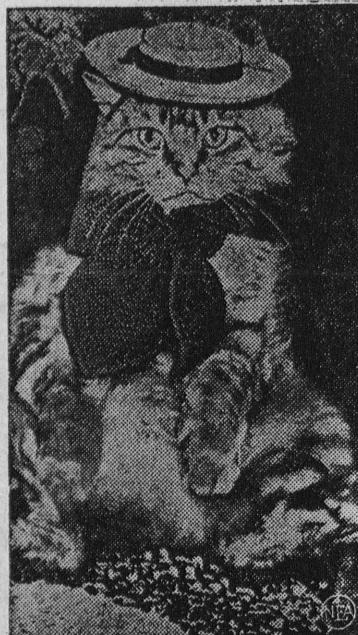
Diné naaltsoos bá hadadishle' dooleeł dahnhsinii. Naat'áaniishchííñ nihitahgóó naaz-dáhígíí biniiyé baa dahokkááh. Doodai' Tsé-gháhoodzánígi béésh t'áhí naa'níihí góne' Wilbur Morgan baa dahokkááh. 'Aadi 'ałdó' bée-hózin. T'áá 'iyyisíí t'áá 'ahqáh nahalingo nda'iichiíhgo 'át'é. 'Áko naaltsoos hadazhdile' shíjí t'áá hayói béeso bee 'ázhdoolíílgó 'át'é.

ARE YOU LOOKING FOR EXTRA MONEY?

It is very important to know about all the births and deaths that take place in our country. It is just as important for the Navajos as it is for the rest of the people.

Among the white people there is someone in each community who fills out papers for newborn babies or for people who die. They get fifty cents for each report they fill out and send in. Navajos are needed to fill out papers of this kind for their people. There should be at least two of these registrars in each community. They will get fifty cents for each report they send in.

See your District Supervisor, or get in touch with Mr. Wilbur Morgan in the census office at Window Rock, if you want to do this work. A great many people are born or die each year, and you might make quite a lot of money without having to do much work.



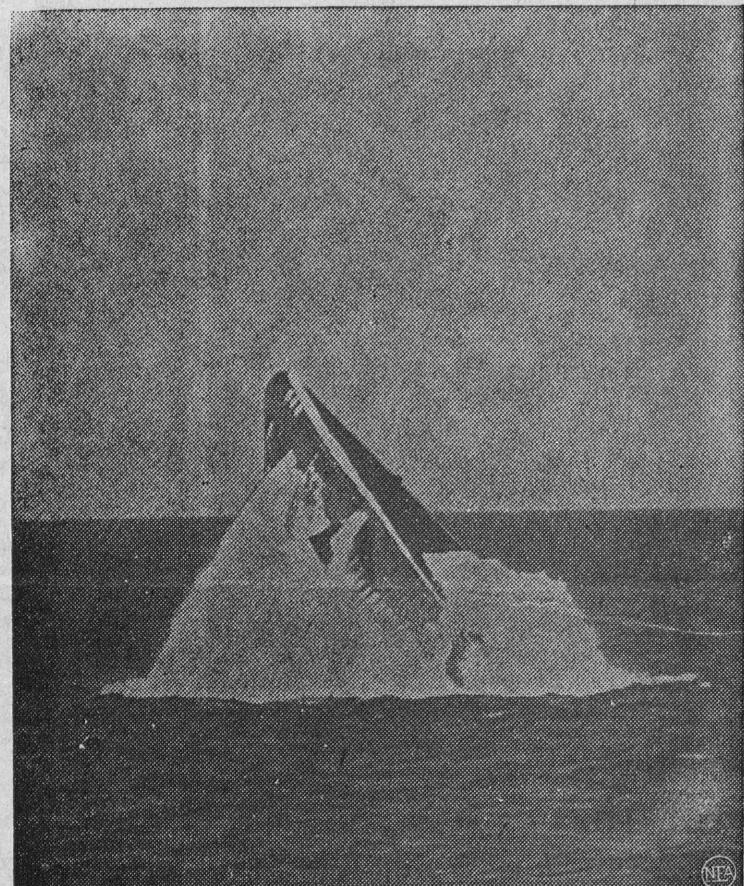
READY KITTY — All decked out in hat and scarf for the Boston Cat Show is "Rusty," a 5-year-old tortoise-shell cat belonging to Mrs. Carl Witham of Gloucester, Mass. "Rusty"—who, incidentally, is a tomcat—has a wardrobe of 15 fancy hats and scarves to match.

Mósí dahaljíii há daníl'jígo bee 'ahaa da-hozhniinéego baa nídiildee'go kwii Bilagáana 'asdzání ła' Mrs. Carl Witham wolyéé léi' kót'éego bimósí haidilaa lá. Díí mósí ch'ah 'ashdla'áadah 'ał'qáq 'át'éego bá sinil jiní.



NEW LEATHERNECK SIGNS UP — Private Duranside Tige, long-pedigreed registered bulldog, officially "enlisted" in the Marine Corps in Washington, D. C. He immediately embarked by plane for Camp Pendleton to enter upon his duties as mascot. He was donated to the Marines by Mrs. Richard M. Tigner (center), of Washington, D. C. Master Sergeant Charles D. Prindle (left) enlisted Tige and Captain Warren F. Lloyd (right), accepted him for the Marine Corps. (Department of Defense photo).

Siláo 'atah jíljjí dooleeł biniiyé kwii naaltsoos bik'i dahoždiilnii'go bikáá'. Díí kééhqqíí kwii naaltsoos bá hadilyaa dóó t'áá 'áko chidí naat'aí bił bi'dołt'e' dóó Camp Pendleton hoolyéedi siláo 'ídaħoħ'aahígóó bił dah 'adiit'a' jiní. Wááshindoondi 'éí naaltsoos há hadilnéehgo kwii bikáá'. K'ad shíjí siláo 'atah jíljjí.



HIGH-POWERED SUBMARINE ANTICS — Darting high out of the water like a porpoise, the USS Amberjack, one of the Navy's newest super-powered submarines, shows her versatility during trial runs off Key West, Fla. The sub's skipper, Commander E. L. Beach, said such steep climbs—in contrast to the slow, level surfacing of conventional-type subs—are not normal maneuvers for the Guppy-type Amberjack. Rather, they demonstrate the new sub's great maneuverability.

Díí kwii ha'át'íi táyi'déé' háá'áago be'elyaa yígií 'éí tsinaa'eeł bee da'ahijigáanii tálłt'áahdi hdaakaiigíí táyi'déé' dego haaswodgo 'át'é. Díí tsinaa'eeł tálłt'áahdi ndaakaii 'ániid 'ánáádaalyaaígíí ła' 'át'é jiní. T'ah nahdéé' 'ádaalyaa yéé 'éí hazhóó'igo tálkáa'jí' háhákáah tħeh nít'éé'. K'adígíí 'éiyá t'áadoo hodina'í tálkáá' háádaalwo' dóó t'áadoo hodina'í tálłt'áah nídaalwo'.